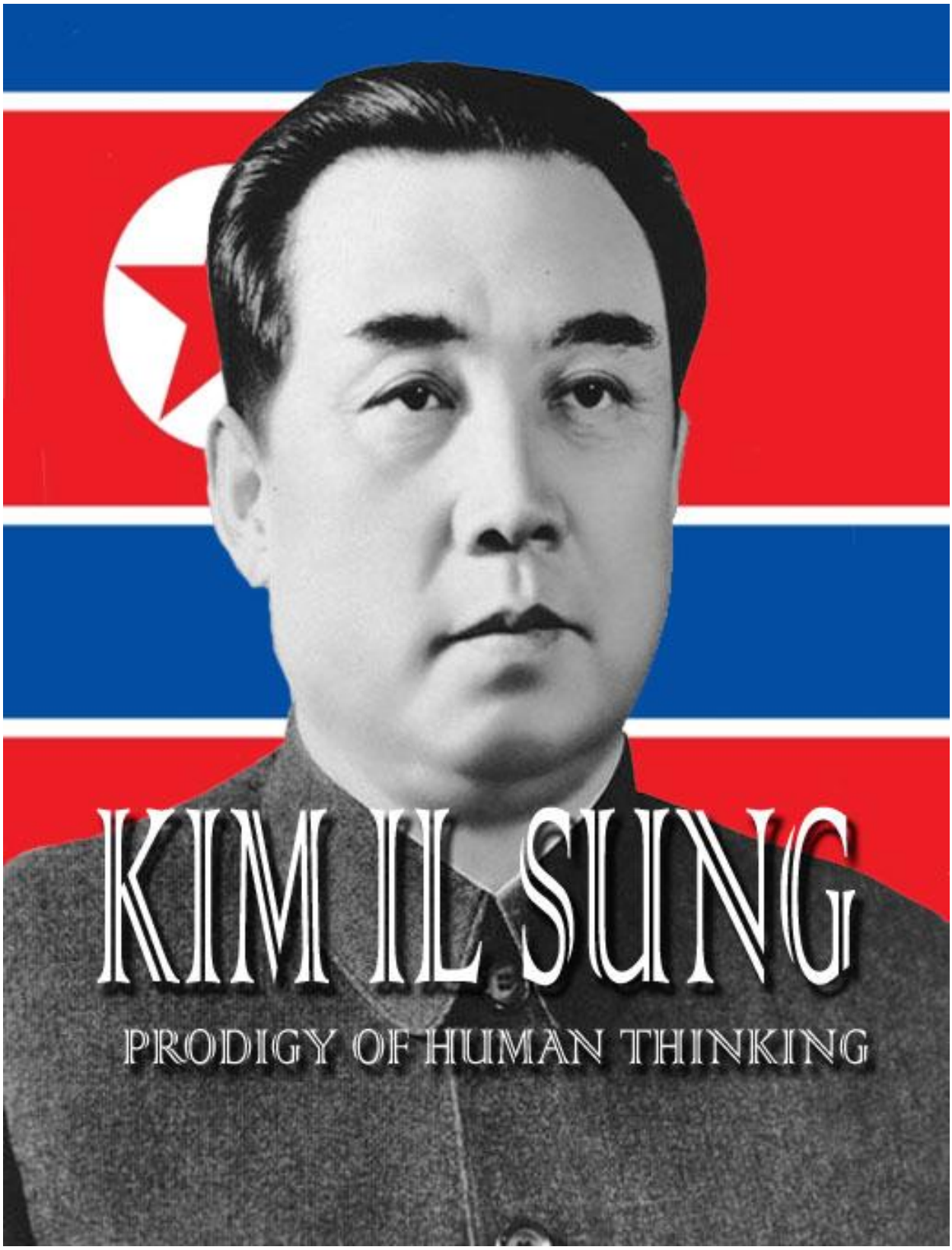
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KIM IL SUNG

Prodigy of
Human Thinking

Foreign Languages Publishing House
Pyongyang Korea
1979

The great leader Comrade Kim IL Sung composing a classical work

Publisher's Note

Renowned scientists, writers, public personages, statesmen, men of the press and people in all walks of life in many countries of the world are publishing many articles on the distinguished ideological and theoretical activities of the great leader Comrade Kim II Sung, on the immortal Juche idea founded by him and the achievements and experience gained in the embodiment of this idea in the Korean reality, and on the world-historic significance of the idea, while making a deep study of them.

This book contains some of their articles.

April 1978

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GREAT KIMILSUNGISM IS GUIDING IDEOLOGY, GUIDING THEORY AND GUIDING METHOD OF OUR ERA

Yasui Kaoru

LED. and Professor of Hosei University, Japan

More than 50 years have drifted by since I first acquainted myself with Marxism-Leninism in my youth.

All these years I strove to elevate the position of my special study, international law, from a mere "science of constructing law" or "jurisprudent social science" to a militant social science. And I strove to properly develop the mass movement to ban nuclear weapons, defend peace and promote friendship in keeping with Japan's historical conditions. I drew many valuable lessons from the heritages handed down by the founders of Marxism-Leninism. But 1 always felt frustrated in my studies. This was because Marx, Engels and Lenin lived in the days considerably different from the era we live in and their ideology and theory were restricted by the historical conditions of their time.

I was relieved of this frustration only when I acquainted myself with the integral system of ideology, theory and method, whose essence is the immortal Judie idea of President him II Sung, because it gave explicit answers to the problems I had pondered on, with encyclopedic depth, width and richness.

That there is such a distinguished thinker and theoretician in my time is most gratifying for us scientists trying hard to seek truth.

Of course, I do not deny the tremendous role played by the founders of Marxism-Leninism in human history.

At the time when people were deceived and made to grope about by various forms of idealistic delusion, Marx and Engels, his lifelong friend, grasped by the agency of dialectical materialism that the world consists of matter, and thereby elucidated the law of its development. This placed man's cognition on a scientific footing for the first time in history.

Lenin developed this truth of Marxism to suit the historical conditions of the stage of imperialism and led the socialist revolution to success for the first time in human history.

However, a century has passed since Marx's time and half a century since Lenin's time.

The situation rapidly changed especially after the termination of World War II.

The new era inevitably demanded a higher level of revolutionary thought which suits its historical conditions.

What was important here was a philosophical principle which would clarify what is basic in the world consisting of matter and what plays a decisive role.

The Juche idea came into being to bring out a new philosophical principle required by a new era.

The report delivered by President Kim II Sung at the Commemoration of the 30th Anniversary of the Foundation of the Workers' Party of Korea is such a comprehensive programmatic document of historic significance that it is called "a cycle of the Juche idea."

In this document the President taught:

"**The Juche idea is based on a philosophical theory that man is master of everything and decides everything. By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on**

nature and society and with a powerful weapon to cognize and transform the world."

I can never stress to the full the importance of changes brought about by the Juche idea in the development of revolutionary thought, however hard I may try here.

In my keynote report at the "Fifth National Scientific Forum on the Juche Idea" held in Tokyo in October 1974, I proposed that the integral system of ideology, theory and method with President Kim Il Sung's Juche idea as its quintessence he called Kimilsungism.

My protracted study and meditation led me to this conclusion, which I announced confidently.

The declaration of the "International Seminar on the Juche Idea" held in Madagascar two years later pointed out:

"With deep understanding of the scientific and universal significance of the revolutionary idea, the integral system of ideology, theory and method of Juche whose truth and justice were clearly proved in the course of the leadership of revolution and construction by respected Comrade President Kim Il Sung under the most arduous and complex conditions over a period of half a century, we consider that it is only natural to call this original idea in combination with

the august name of Comrade President Kim Il Sung."

I hail the declaration and pay tribute from the bottom of my heart to the comrades and friends who made efforts to have it adopted.

This is not merely a matter of terminology but a question closely related with contents.

I myself defined the essence of the Juche idea as "Marxism-Leninism of our era" in the early stage of my study.

This definition is not wrong in itself.

But with this definition it is impossible to correctly understand the historical position and originality of the Juche idea.

I came to hold a conviction that, instead of regarding the Juche idea as a mere development of Marxism-Leninism, we must enunciate the respective positions in the history of development of man's revolutionary thought held by Marxism in the latter half of the 19th century, Leninism in the early 20th century and Kimilsungism in the present era, and then consider that Kimilsungisrn has reached the highest stage of the development of revolutionary thought.

Only when we grasp it in such light can we fully disclose the historical position and originality of great Kimilsungism with the immortal Juche idea as its kernel, I believe.

One would hardly call it a correct attitude in studying Kimilsungism which occupies such a position in the history of development of revolutionary thought, if the scientists keep themselves in study rooms, analyze it one way or another and confine themselves to highly estimating its excellent system of composition.

General Kim Il Sung who was then young created the immortal Juche idea in the crucible of the anti-Japanese revolutionary struggle during the dark period when the Korean people were languishing under Japanese imperialist domination.

The General pondered over the unique revolutionary thought in the days of the arduous struggle, sitting not in a quiet study room but on a tree stump or a rock in a deep mountain now, and then in a tent in deep forests where blizzard was raging, and often staying up the whole night at that.

The justice and vitality of thus created Juche idea were confirmed in the practice of the revolution and construction; the Korean people won one victory after another in their struggle, because they made it their supreme guiding principle.

Nowadays great Kimilsungism whose cream is the immortal Juche idea serves as the guiding ideology, guiding theory and guiding method not only the Korean people but also the progressive, revolutionary peoples in the whole world have to equip themselves with in the present age.

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It is an honourable task for the truth-loving scientists to develop the universal truth and materialize it in close combination with the revolutionary practice of the toiling masses all the time.

It is an inmost desire I cherish as a Japanese scientist to bravely and steadfastly carry out this honourable task, strengthening solidarity with the comrades and friends in many countries of the world.

Kimilsungism which holds the afore-said position in the history of development of revolutionary thought gave a clear-cut definition to our age as an era of independence.

The significance and contents of the definition are unfathomably deep.

We, students of the Juche idea, are apt to think it is self-evident that the present age is an era of independence. But, President Kim Il Sung could make such a perspicuous analysis with his gifted penetration for the first time in history, in those days when none had any definite concept about it.

Bearing this in mind, we should correctly understand the deep significance and contents of that definition and put it into practice.

The President taught:

"**Ours is an age of independence. Today many peoples on the globe call for independence and are fighting against all types of subordination. No nation will tolerate others trampling upon its independence. Even the peoples of capitalist countries claim independence, not to speak of the peoples of the socialist and the third world countries. It is the main trend of our times which no force can check that the peoples of the world claim independence and that many countries are taking the road of independence.**"

Attention should be given to President Kim II Sung's remark that in our age not only the peoples of the socialist and the third world countries but also the peoples of capitalist countries call for independence.

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The struggle now waged for independence has various contents and forms, opposing

imperialism, colonialism, neo-colonialism or dominationism.

I, for one, would like to dwell on the three points related to the struggle for independence in Japan, one of the capitalist countries.

First, it is the struggle against the "Japan-US security treaty" system.

The "Japan-US security treaty" system resulted in trampling underfoot Japan's independence; Japan was virtually placed under the control of the United States, and its whole territory was turned into US military base even after it regained sovereignty and independence perfunctorily under the peace treaty after the termination of World War II. This is one of the main forms of dominationism at the present times.

The "Japan-south Korea treaty" concluded in 1965 is closely linked with the "Japan-US security" system, putting a triangle system of US-Japan-south Korea military alliance into shape.

The 1969 "Japan-US joint statement" (Sato-Nixon Statement) made the "Japan-US security treaty" system all the more dangerous to the Japanese people and to the Asian peoples, particularly to the Korean people.

In the notorious "paragraph on south Korea" in the "joint statement" Sato who was then premier considered that "south Korea's security is essential for the security of Japan itself" and promised, declaring: "In case armed invasion is launched against south Korea and situation is so created as to impel the US troops to use the facilities and areas in Japan as stating base for military operational action to counter it, the Japanese government will follow a policy of taking quick and affirmative attitude towards prior negotiations on the basis of such understanding."

The Japanese people are all unanimous in continuously struggling against the "Japan-US security" system involving such dangerous nature and possibility.

The struggle forms an important link in the chain of the struggle for independence.

The struggle, to our regret, has failed to attain the goal of breaking down the "Japan-US security" system. But there is no doubt that it represents a formidable force holding down the US-Japanese reactionary forces' attempt to maintain and reinforce that system.

For the Japanese people to win victory in their fight against the "Japan-US security" system and restore Japan's independence both in name and reality, they should learn more from Kimilsungism, the guiding ideology, guiding theory and guiding method which are applicable to the era of independence. This is what I believe.

The second point to be noted in the struggle for independence in Japan is that it is against the

forces threatening man-kind with the nuclear and other types of mass destruction weapons.

The Japanese people experienced the nuclear holocaust on three occasions, respectively in Hiroshima, Nagasaki and during the Bikini test.

The victims of the disasters and their descendants are still suffering from the sequelae or diseases inherited, though tens of years have passed since then.

Among the nuclear victims are many Koreans besides the Japanese. Even the American prisoners of war were killed when the planes of their country dropped atomic bombs. The Marshall Islanders fell victims to the indescribable disaster caused by the A-H bomb test.

The Japanese people have for many years fought against the forces threatening mankind with the nuclear weapons.

More than 35 million signatures, the greatest number ever recorded in the history of mass movement of Japan, were collected during the campaign against nuclear weapons. The Japanese people's strength of unity exerted great pressure to bear upon the Japanese government which pursued the policy of cooperating with the US government in the nuclear test, and

this culminated in winning a shining victory—laying down of the "three principles for denuclearization", that is, non-manufacturing, non-stockpiling and non-introduction of nuclear weapons.

The US imperialists, however, persist in the nuclear weapon policy. Due to "Japan-US joint statement," the attitude of Japanese government swayed and, accordingly, the Japanese people heightened vigilance.

The Japanese people were enraged, when they threatened with the statement that they would deploy nuclear weapons in south Korea and use them in case of emergency.

The US imperialists have recently been manufacturing a new type of bomb, called neutron bomb, with which to kill or wound human beings but allegedly not to destroy things. This has brought the inhumane nature of US imperialism to the full light.

What a sharp contrast to the Juche idea which considers man to be master of everything and treasures him more than anything else?

The abolition of nuclear and other weapons of mass destruction poses one of the most important tasks at the present times, an age of independence. I will persevere in my efforts to steadily advance towards brighter future of mankind, with the conviction that Kimilsungism

whose cream is the Juche idea treasuring man will display splendid might also in the struggle against the forces menacing mankind with the inhumane weapons.

The third point to be observed in the Japanese struggle for independence is that it aims to effect social transformation and build a socialist society.

Various struggles have been waged since the socialist idea started to be embedded in the minds of the Japanese people in the late 19th century, and have sustained one setback after another, involving tremendous sacrifice, but not in vain. The forces of struggle have been gradually built up to blaze the trail for Japan.

The point is, I believe, to find out the ways and forms for attaining the goal, by enlisting afore-said forces effectively.

The Joint Communique of the Democratic People's Republic of Korea and the Socialist Federal Republic of Yugoslavia made public in Pyongyang on August 29 this year (1977—*Editor*) carries the following clause:

"Comrade Kim Il Sung, General Secretary of the Central Committee of the Workers' Party of Korea, ,and Comrade Josip Broz Tito, President of the League of Communists of Yugoslavia, reviewed the situation and developments in the international working-class and communist movements, and progressive movement as a whole.

"Both sides assessed that socialism has become a world trend and that the struggle for socialism is waged by the Communist and Workers' Parties and the other progressive forces on a very broad front on the basis of full independence and autonomy.

"The variety of ways and forms in which the working class, Communist and Workers' Parties and other progressive forces have been conducting their struggle for social transformation and the building of socialist society is the result of different historical and political and economic circumstances prevailing in individual countries."

This clause appeals to us all the more strongly, since President Kim II Sung and President Tito have the records of victorious struggle in which they have successfully fought their way towards independence under the extremely difficult conditions.

The historical .and politico-economic conditions of individual countries vary distinctly. Accordingly, the ways and forms of the struggle for social transformation and the building of socialist society should naturally be diversified.

There are instances in which this self-evident principle was often neglected in the former days, with the result that a country followed another in the ways and forms of struggle or

was forced to take them by the latter. And this led to many tragic events, sacrifice and failure.

Japan has its own historical and politico-economic conditions. Japan should carry on the struggle for social transformation and the building of socialist society by its own methods and in its own forms in conformity with its historical and politico-economic conditions.

At present Japan's politics and economy appear to be successful and prosperous. But, in my opinion, the contradictions within itself are becoming .aggravated gradually. These contradictions can never be eliminated by any stopgap policy.

What should be done with Japan, my motherland? My thought was dedicated incessantly to this question from the stand of a social scientist before and after World War II. It has recently been getting all the more urgent for me to find an answer of this question.

At this juncture Kimilsungism with the immortal Juche idea as its kernel has given great encouragement to me. I am deeply grateful for this.

There are many tasks to be solved in our hard struggle for social transformation and the building of socialism in Japan, but we are forging ahead step by step, believing in the strength of the working masses, relying on them at all times and displaying courage and perseverance.

In this struggle I put great expectations on the Japanese youth who are seriously studying Kimilsungism.

It was with such expectations that I made an appeal "What are you going to do with your motherland?" to the young people in the last part of my keynote report delivered at the 7th National Scientific Forum on the Juche Idea held in Tokyo in October 1975.

I have so far referred to the three points observed in the Japanese struggle for independence. This struggle is closely related with the Korean question, particularly, with the problem of Korea's reunification.

National reunification is the greatest, long-cherished desireof the Korean nation. The basic direction to that end was given by the historic North-South Joint Statement on July 4, 1972, and the agreement was reached on the three principles—independence, peaceful reunification and great national unity. Further, the five-point proposition for national reunification was advanced by President Kim Ii Sung on June 23, 1973.

Various factors are deadlocking the progress toward Korea's reunification though several years have elapsed since the announcement of the North-South Joint Statement.

The collusion of the US, Japanese and south Korean reactionary forces constitutes the biggest factor in hampering the reunification, to our regret.

In order to establish the genuine relations with the Korean nation, we should first watch what is happening under our noses and try to induce the Japanese government to change its wrong policy toward Korea and then advance on farther. This will bring happiness to the Japanese and Korean peoples and will contribute to peace in Asia and the rest of the world. This is my firm conviction.

Mankind has entered the last quarter of the 20th century. Now, we have to review what was done in the 20th century, in other words, we have to confirm the success scored by mankind in this century and reflect on what was wrong and, furthermore, we should have prospects for the 21st century, that is, foresee the direction to be taken by mankind in the next century.

My article is not intended to dwell on this huge subject, but I should like to touch upon one point only.

That is about the problem of man's total liberation including his internal emancipation, the problem to which my meditation and study have been devoted in all my life.

I understand human liberation through dialectic coordination of the following three aspects as was theoretically expounded in my work "Science of International Law and Dialectic" and expressed in the collection of my poems "Stray Thoughts of Years."

They are: first, human liberation from the fetters of nature;

second, human emancipation from social bondage; and third internal liberation of man.

I believe that the genuine human liberation means external liberation of man in nature and society plus his internal emancipation and that human history keeps advancing toward the genuine human liberation.

In various aspects wonderful progress has been recorded in the human history of the 20th century. It can hardly be considered, however, that advancement has been made in man's internal emancipation.

I travelled many countries of the world with such understanding of the problem to find that spiritual degeneration reached its zenith in some countries.

The human history of the 20th century proves that a social revolution alone is not enough to bring about man's internal emancipation.

How is man to be delivered from the spiritual degeneration which is causing various unfortunate social phenomena in reality and how to revive him? This is an important task facing the human history.

I have paid special attention from such point of view to the aspect of human revolution involved in the Korean revolution.

The Korean revolution which is advancing under the wise guidance of President Kim Il Sung, upholding the banner of the Juche idea, is the revolution for establishment of an epoch-making social system and, at the same time, it is the steadfast human revolution. This is what I think.

As comprehensively expounded by the President in his report at the Commemoration of the 30th Anniversary of the Foundation of the Workers' Party of Korea, the final aim of Korean revolution as a continued revolution is to win a complete victory of socialism by stepping up the revolution and construction on the basis of the proud achievements already made and build communism. For the purpose the society should be transformed in a communist manner in the economy, culture,

ideology, morality and all other spheres and thus the ideological and material fortresses on the way to communism be captured.

To scale these two fortresses the three revolutions, ideological, technical ,and cultural, are now being unfolded vigorously.

President Kim I1 Sung said that in essence, the transformation ,of man means the remoulding of the thinking, and emphasized the importance of the ideological revolution as follows:

"The ideological revolution is aimed at revolutionizing and working-classizing all members of society to transform them into men of a communist type. The working masses are masters of society, and they are the main factor that transforms and advances society. Unless they are reeducated in a revolutionary manner, all tasks arising from the revolution and construction cannot be solved successfully nor can a communist society be achieved."

As seen from the above, the transformation of man is treated as fundamental in the Korean revolution.

Clearly manifested herein is the characteristic of the Juche idea which considers man as master of everything.

During my previous two visits to the Democratic People's Republic of Korea, I could see with my own eyes how the work of remoulding man was progressing, through the attitude and work style of those personages who became friendly with me.

With regard to the popular style of work President Kim Il Sung taught:

"We should set an example of a revolutionary fighter who devotedly works at the head of the people and an example of a true man who is frugal and modest in life and serves and helps others."

They were making tireless efforts to faithfully put this teaching into practice, equipping themselves with it. This gives good impressions to the people.

I keenly realized that they left particularly good impressions on the people like me who are contaminated with the spiritual degeneration in capitalist society.

It is very important, needless to say, to give education to

younger generation in particular in pushing forward the work of transforming people.

The Article 39 of the Socialist Constitution of the Democratic People's Republic of Korea stipulates:

"The State carries into effect the principles of socialist pedagogy and brings up the rising generation to be steadfast revolutionaries who fight for society and the people, to be men of a new communist mould who are knowledgeable, virtuous and healthy."

I was struck with admiration when I saw such education being thoroughly given in all realms.

The Korean revolution shows an example in realizing a new human emancipation.

It is solving the important and difficult task through the ideological revolution, considering the overall transformation of man as the main link in the revolutionary work.

In relation to the prospect for the human history of the 21st century, I shall follow with keen attention what role the aspect of human revolution is to play in the Korean revolution, how the possibility for stereotyped formality is to be surmounted in the ideological education so as to give free scope to the rich individuality of all members of the society.

In my greetings at the National Conference of Social Scientists held in Pyongyang in April 1972, I said that today the Juche idea is spreading over the five continents across seas and that it has become a motive force of social progress and brilliantly lightens the future of world history.

It gives us great pleasure to note that the world-historic significance of the Juche idea has been testified by a variety of events in years past.

These marvellous achievements centre on President Kim Il Sung, the creator of the immortal Juche idea and the respected and beloved leader of the Korean people.

It is the toiling masses who make and advance history. And yet their successful role as creator of history is made possible only by the wise guidance of an outstanding leader.

The Korean people have achieved victory and prosperity, because they pushed ahead with the revolutionary struggle and the work of construction under the sole guidance of the respected and beloved President, arming themselves thoroughly with his revolutionary ideas and rallied rock-firm around him.

I wish to bless and praise the Korean people for making new histories of Korea and the world and developing them under the guidance of the great leader.

I read books to study the integral system of ideology, theory and method with President Kim Il Sung's immortal Juche idea as its cream. Then in September 1975 I had the honour of meeting the President and hearing his words dealing with a wide range of matters including the fundamental principle of philosophy and the political problems at present.

At that time he modestly treated me, a Japanese scientist, and kindly answered my questions. This made me realize that I was meeting a great man to whom I could put whatever academic or political question that was a headache to me.

When I look back at that time, the stroll I took in the garden of Munsuri Guest House alive with beautiful flowers in full bloom comes back to my mind as if it just happened a short while ago.

Today in Japan there are the working masses who are seriously studying the Juche idea to apply it in practice.

I know full well that among them, particularly among the youth, there are many who revere and respect President Kim Il Sung as their great teacher and their great leader.

The human history keeps developing, raising new, hitherto unknown problems one after another. It is only a gifted leader, an outstanding thinker and theoretician, who can lay down a correct guiding principle for the working masses by solving these problems with his deep penetration and sharp farsightedness.

May President Kim II Sung enjoy good health and keep up the valuable activities so as to give greater encouragement to the toiling masses of different countries in their hard struggle!

GREAT KIMILSUNGISM IS IMMORTAL GUIDING IDEA

Chrysanthos Savvides

Special Secretary of the Socialist Party of Cyprus

We are today significantly celebrating the 65th birthday of the respected and beloved leader President Kim Il Sung, great thinker and theoretician and genius of revolution, under the grandiose circumstances in which the revolutionary people of the whole world, including the third world countries, firmly defend the Juche idea of great President Kim II Sung and vigorously advance along the path of independence and self-sustenance.

April 15, the glorious day when great President Kim Il Sung was born in a small straw-thatched house in the historic place of Mangyongdae is undoubtedly the greatest national holiday for the Korean people and the biggest auspicious holiday for all the revolutionary people of the world.

Greeting this significant day, a happy holiday of the Korean people and the world revolutionary people, we render our greatest honour and express gratitude, with our feelings of boundless respect and reverence, to the great leader who has brightly illuminated a triumphant road for the world's revolution, the fatherly leader who is devoting his all to the freedom and happiness of the people, and sincerely wish great President Kim II Sung a long life.

Today, the progressive people of the world immensely esteem President Kim II Sung, the great leader of revolution, and regard him as their supreme leader.

The world people are, indeed, living and fighting, following the path indicated by President Kim Il Sung, looking up to him as their supreme leader, because he founded great Kimilsungism, has rendered the world revolution immortal services and is possessed of lofty virtues.

Great Kimilsungism founded by him is the acme of the revolutionary ideas of the working class; it reflects the demand of a completely new era. It is also a great ideologico-theoretical system which has brought about a revolutionary turn in the development of the revolutionary ideas of the working class.

Our era, 100 years after Marx's era and 50 years after Lenin's, is the Juche era wherein a revolutionary storm sweeps the globe and once oppressed people are making their appearance on the arena of history as its masters.

Millions of oppressed people of the world cast aside the imperialist yoke and have become master of the state power and the means of production, and socialism is winning victory on a worldwide scale. The oppressed popular masses awoke to their position and role as masters of nature and society in the course of the sacred struggle for national liberation and class emancipation.

The new era of Juche demanded an entirely new guiding idea, guiding theory and guiding method, which enable the masses of the people to maintain their position as masters of the world and hew out their own destiny.

President Kim Il Sung, the illustrious leader of the working class, met the demand of our era and the desire of the popular masses to the full.

Great President Kim Il Sung created the immortal Juche idea in the initial stage of his anti-Japanese revolutionary struggle, developed and enriched it in the course of leading the Korean revolution and the world revolution, thereby bringing

it to perfection as Kimilsungism with an integrated ideological and theoretical system.

Kimilsungism is a brilliant great doctrine on revolution and construction which came into being as a most correct reflection of the demand of the Juche era, a new era which is distinguished from all preceding historical eras.

Kimilsungism is the integral system of the idea, theory and methods of Juche. The essence of Kimilsungism is the Juche idea.

As President Kim II Sung taught, the Juche idea means that masters of revolution and construction are the masses of the people and that they are also the motive force of the revolution and construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny. It is the philosophical basis of the Juche idea that man as master of nature and society decides everything. Transforming nature and society is a work for man and it is also carried out by him.

What is most valuable in the world is man who is the most powerful being in all respects. As man is master of everything, the masses of the people are master of the revolution and construction and they are also the motive force of the revolution and construction.

The Juche idea gives comprehensive answers to the problems of correlation between the world and man, defines the fundamental principle of the position and method of the revolution and construction, and fulfils the basic demand that the scientific thinking and the revolutionary practice be organically combined.

Therefore, the Juche idea is the fundamental idea and principle which run through ,all theories and methods. In other words, the Juche idea is the basic guiding idea providing a theoretical and methodological basis for the correct solution of all problems of the revolutionary struggle.

In Kimilsungism the important place goes to the theories

on revolution and construction which are evolved on the basis of the Juche idea.

Kimilsungism covers theory, strategy and tactics which enable the working class of our era to carry out most success-fully the revolution and construction at various stages—the anti-imperialist, anti-feudal democratic revolution, socialist revolution and socialist construction. Great Kimilsungism is a preeminent thought that consummated the revolutionary theory on communism on the basis of the immortal Juche idea.

Perfection of the revolutionary theory on communism presented itself as an urgent question in our era. It was because the building of socialism and communism is in full swing in our time.

President Kim Il Sung, the great thinker and theoretician, put forward the creative theory of building socialism and communism by applying the Juche idea, thus solving splendidly this problem facing our era.

Kimilsungism is a great idea indicating the whole aspects of communist society and the fundamental way to building communism. So we can say with certainty that Kimilsungism is the most perfect revolutionary theory on communism and the only scientific revolutionary idea reflecting not only the present but also the future of communism.

The revolutionary theory evolved on the Juche idea is a great theory of revolution that overcame all limitations of the preceding revolutionary thoughts of the working class and brought about a radical change in this domain.

The great leader President Kim Il Sung, the outstanding thinker and theoretician, provided perfect answers to all questions raised by our era, the era of Juche, brought them into an integral system and carried the revolutionary theories of the working class to a new higher stage in respect of quality.

Another important aspect of Kimilsungism is the revolutionary method of leadership over the revolutionary work.

If one has not revolutionary method of leadership for organizing and mobilizing the broad masses of the people for

the revolutionary struggle, one cannot attain victory and success even if one has a correct theory.

But this problem could not be solved for a long time by the preceding revolutionary theories of the working class. It was solved only by President Kim Il Sung. As a result, the revolutionary thought of the working class became complete at last in its system and contents.

Hence, this doctrine consisting of the idea, theory and methods of Juche is the acme of the revolutionary thoughts of the working class and the guiding idea, guiding theory and guiding methods of our era.

It is quite natural that we call the revolutionary ideas of President Kim Il Sung Kimilsungism after his highly honoured name.

Kimilsungism has developed through realities of life and its vitality and truthfulness have been proved through practice.

President Kim Il Sung, the founder of Kimilsungism, was born into a revolutionary family which had fought against foreign invaders generation after generation.

He embarked upon the road of revolution at the tender age of 13 and devoted his all to the sacred cause of the revolution and the benefit of people.

President Kim I1 Sung created a great revolutionary idea with the Juche idea as its essence, at the first stage of his anti-Japanese revolutionary struggle and, afterwards, he developed it in depth in the course of the anti-Japanese armed struggle and then through revolution and construction after liberation.

President Kim Il Sung led the arduous 15-year-long anti-Japanese armed struggle to a splendid victory, liberated Korea and successfully carried out the tasks of the democratic revolution and socialist revolution in a short period of time. President Kim Il Sung has thus personally led the whole course of the anti-imperialist, anti-feudal democratic revolution, the socialist revolution and the building of socialism and communism.

Under the banner of Kimilsungism, the anti-imperialist, anti-feudal democratic revolution won brilliant victory in Cho-

llima Korea for the first time in the East, and new historical experience was gained in the socialist revolution.

The great victory of the revolutionary struggle in Korea is the victory of the immortal Juche idea and the vivid evidence of its vitality. The rock-like politico-ideological unity of the people; the might of the independent national economy which is unaffected from any worldwide economic fluctuations; the self-defensive revolutionary people's armed forces which gave beginning of decline to the American imperialists who had boasted of being the "strongest" in the world; and the revolutionary socialist arts symbolizing the Renaissance of the 20th century --- all these are derived from Kimilsungism and they are the fruits of its embodiment.

The rich experience in the anti-imperialist, anti-feudal democratic revolution, socialist revolution and socialist construction which emerged victorious in Korea under the wise leadership of the great leader President Kim Il Sung, serves as a model showing the path of bright future to the peoples fighting to build a new society.

By making use of this valuable experience and following this model, the third world people can achieve tremendous success in their struggle to build a new society under the revolutionary banner of independence.

Today, the third world people are carrying out the agrarian revolution and the nationalization of industries. They are unfolding a vigorous struggle for the accomplishment of the class emancipation and the anti-imperialist democratic revolution including the building of a powerful independent national economy and blooming national culture. They are confidently marching forward along the path of independence and self-reliance, in order to thwart the subversive manoeuvres of foreign imperialists and domestic reactionary forces, smash the colonial ruling machines of imperialism and deprive them of their economic footholds.

In our era when socialist and communist construction are

in full swing, the socialist countries are faced with many new problems in their struggle for building socialism and communism. They are seeking for their solution, but the imperialists, profiting on this, vilify and slander socialism. Therefore, to indicate the course of revolution and set a scientific goal for building socialism and communism is a vital question for the upshot of socialist and communist construction.

Since all these questions have been brilliantly solved by President Kim Il Sung, the world people are confidently marching towards the bright future of communism.

The actual life has proved the immortal viability of Kimilsungism, and the Democratic People's Republic of Korea, the motherland of Kimilsungism, has become a lighthouse illuminating the road ahead of mankind fighting for socialism and communism.

The respected and beloved leader President Kim Il Sung, the great thinker and theoretician and genius of revolution, made Korea the fatherland of Kimilsungism by creating the revolutionary

idea of our time.

He has not only added lustre to Korea as a land of miracles by embodying brilliantly his ideas in the practice of the Korean revolution, but also leads mankind struggling to achieve the world-historic victory of Kimilsungism, following the Korean model.

We, the revolutionary people in Cyprus, who take it as their greatest honour to live and fight following President Kim Il Sung, the outstanding thinker and theoretician, genius of revolution and construction and the supreme leader of our time, are filled with firm determination to fight on for the world-wide victory of great Kimilsungism and wish him a long life on his 65th birthday.

Long live great Kimilsungism!

THE LIGHT OF THINKING

Genaro Carnero Checa

General Secretary of the Latin-American Federation of Journalists

"**Our Party's Juche idea fully conforms to the fundamental principles of Marxism-Leninism and completely tallies with proletarian internationalism."**

"Juche is a Korean term in our age."

"To establish Juche means holding fast to the principle of solving for oneself all problems of the revolution and construction in conformity with the actual conditions of one's country, and mainly by one's own efforts. This is a realistic and creative stand which opposes dogmatism and applies the universal truth of Marxism-Leninism and the experience of the international revolutionary movement to one's country in conformity with its historical conditions and national peculiarities. This represents an independent stand of discarding the spirit of relying on others, of displaying the spirit of self-reliance and solving one's own affairs on one's own responsibility under all circumstances."

KIM IL SUNG

Comrade Kim Il Sung, the leader of the Korean revolution, founded an original revolutionary idea and theory through his life and struggle.

It was not easy to find these revolutionary idea and theory

which serve as the compass of action. Insuperable obstacles stood in the way. Japanese imperialism resorted to bestial suppression blocking every ray of light and even banning the use of the Korean mother tongue. Because of such Japanese aggressors' tyrannical oppression and outrages, there appeared an anarchical tendency on one hand and, on the other, ideological deformity and defects. But a theory that could serve as the guide to action was finally discovered. Further-more, an original construction was put on this theory to meet and tackle specific problems. And new phases were added to this theory according to the ever-changing situation. That is to say, there ,appeared the dialectical, creative and comprehensive idea of Juche. With this theory the Korean people fought the reactionaries, waged an armed guerrilla

warfare to crush Japanese imperialism, wrested power, and carried out the anti-imperialist, anti-feudal democratic revolution in an unusually short period; they beat US imperialism, have built a socialist industrial state ,and are now striving for the complete victory of socialism and the reunification of the country. Marshal Kim Il Sung is the very author of this Juche idea, the guiding idea of revolution. He is also the great leader who has creatively applied Marxism-Leninism to Korea's reality.

He advanced this theory through study and verified it through practice. The accuracy of this theory was confirmed in every stage of the Korean revolution. Today he has become the most outstanding Marxist-Leninist theoretician in the world, and the Democratic People's Republic of Korea the ever-thriving motherland of Juche.

* * *

Japanese imperialism reduced Korea to its "protectorate" in 1905 and "annexed" her in 1910. Koreans rose against it and fought but in vain. The working class was in the cradle. So it had neither organization nor Party. It was unaware of its role and dispersed. The peasants were hunger- and terror-stricken.

The landlords and capitalists surrendered to the aggressors. There were some revolutionary nationalists. But they failed to solve the problems raised by history. They were unable to carry out national liberation and the imperative anti-imperialist democratic revolution. The Russian revolution won through and its flames quickly spread all over the world, giving lessons and stimulation. They also reached the towns and villages of Korea, stirring the minds of her people. The March First Uprising in 1919 and other big-scale resistance struggles and movements broke out only to be crushed. At that time Marxism got into the surging tide of the nationalist movement in Korea. This led to the founding of the Korean Communist Party. The working class came to have its vanguard. That would mark the start of a serious change in the long history of Korea. The working class ceased to be "a class itself" but became "a class for itself," that is, a class being conscious of its strength and purpose. But it failed to achieve its purpose and no change took place despite the claims of the reality. Sectarians threatened the very life of the Communist Party in its cradle. The wicked leadership defiled the aim and banner of the Communist Party. Flunkeyists, dogmatists and opportunists impeded the growth of the Korean Communists themselves and the development of the revolution as a whole. The petty-bourgeois nationalists, noncommittal and degenerated, who indulged in phrase-mongering and demagogy plagued the Korean revolution together with the pseudo-Communists. As a result, the Korean Communist Party was dissolved three years after its birth, leaving the workers, peasants and revolutionary students of Korea again outside ideo-political protection. It was just at that time that a young revolutionary met this grim situation head on and overcame it to

attain his aim and hope. He is very Marshal Kim I1 Sung of today. To his exploits the Korean revolution owes the start of its ever-victorious course up to the current stage of socialist construction.

Then Kim Song Ju or present Marshal Kim Il Sung devoted his all to his revolutionary activity. He formed revolutionary

youth organizations and showed the personal example in practice.

He was always seen standing in the van in urban demonstrations, peasants' movement, strikes against the shady move of Japanese imperialism, and in the publication of handbills and newspapers. He never overlooked but offered sharp criticism to the defects and errors of the "communist leaders." In particular, he blamed their incompetency as they failed to seek their own strategy and tactics in the Korean revolution and the anti-Japanese struggle.

He did not show any despair when the Korean Communist Party was broken up because of its above-mentioned defects. He rather considered it a "disgrace" of the communist movement in his country. Holding to the Marxist principles, he went among the people and kept up his theoretical and practical activity. In this way, he hewed out a long-sought genuine, original road for the Korean revolution to follow.

In 1930, two years after the breakup of the Party, that is, when he turned 18, he called a meeting of the leading members of the Young Communist League ,and the Anti-Imperialist Youth League at Chialun. This meeting carried a historic meaning in the Korean revolution. There he specified the aim of the revolution as well as the ways to attain it: he defined the nature of the Korean revolution and stressed the need to found a genuine Communist Party, correctly carry out the line of building an anti-Japanese united front of broad masses and to launch an armed struggle as an indispensable means to defeat the Japs and drive them out of Korea.

Comrade Kim I1 Sung spoke to this effect:

We are Koreans by nationality and Korean young people. We, the Korean youth, cannot merely sit back and remain onlookers while our beautiful land and beloved compatriots, our brothers and sisters, are being trodden underfoot and persecuted by the Japanese imperialists. We must drive them from our soil, liberate Korea and win independence. But we cannot stop there. We are Communists. Communists cannot

leave untouched proletarian landlords and capitalists who oppress. and exploit the proletarian masses.

We, therefore, must overthrow the capitalist system and build a socialist and communist society, the long-cherished desire of the proletarian masses. These two revolutionary tasks are not foreign to each other. To carry out the proletarian revolution, it is essential above all to crush Japanese imperialism and achieve the liberation and independence of Korea, and then build a socialist and communist society in our land and help carry out the world revolution as well.

This teaching was brought home to the masses to turn into a material force. It served as the program, as the guide, in the then and future revolutionary movement.

We can say with confidence that this teaching known as the Chialun teaching has led and is still leading the Korean revolution all along. It is based on the Juche idea.

Under his guidance the Korean people took up arms and organized a guerrilla army to attain that aim in the specific situation of their country.

An original form of people's power organ was established in the liberated areas and the broad sections of people of various strata rallied around the Association for the Restoration of the Fatherland which had its Ten-Point Programme. The guerrillas did not lose their hopes although they had to fight in the thick forests devoid of any state rear or any regular army's assistance. They developed their own theories in the crucible of struggle. They also published newspapers which led their action.

At that time (1937) Comrade Kim II Sung made public his historic work *The Tasks of Korean Communists* which illumined the road for the guerrillas and the rest of the people to follow.

The guerrillas created all their living and combat means by themselves, studied the Juche idea and made it their bone and flesh. At long last they won and returned to Pyongyang. There is no doubt that had there not been such a guiding idea,

so ardent, solid and forceful, as the Juche idea Korea would have failed to write the epic of her ceaseless struggle.

*** * ***

Marshal Kim Il Sung can recall his past with. pride and see the way ahead of him with assurance.

When the power was seized and the DPRK founded after the defeat of Japanese imperialism a

lot of difficult and complex problems cropped up in the way of the Korean revolution.

With the same faith and principles he had maintained in the period of the anti-Japanese revolutionary struggle Marshal Kim Il Sung gave Juche-oriented answers to all those problems and solved them in a unique way. In studying these principles I think it is important to quote here the full text of the relevant words made by the leader and theoretician of the Korean revolution.

He taught us as follows:

"...in leading the revolution and construction our Party has been guided by the general principles of Marxism-Leninism and has taken into account quite a few problems set forth or solved in practice by the founders of Marxism-Leninism. How-ever, our Party solved most problems in a unique manner by creatively applying the universal truth of Marxism-Leninism in conformity with the historical conditions and national characteristics of our country. We used our own brains and relied on our own efforts in solving some questions which Marx or Lenin did not raise and could not foresee in view of the conditions prevailing in their time.

"As you all know, Marx lived in the era before the rise of monopoly capitalism and accordingly created the great Marxist theory on the basis of his analysis of the social relations of his time, thus tolling the knell for capitalist society. But Marx did not have the opportunity to lead the socialist revolution and socialist construction in practice. Lenin created Leninism, the Marxism of the epoch of imperialism which is gov-

erned by the law of the uneven political and economic development of the capitalist powers. Mobilizing and organizing the Russian working class, he successfully led the October Socialist Revolution. This opened up a new era in human history. How-ever, to our regret, Lenin died soon after the victory of the October Revolution before he had the chance to lead socialist construction. Taking over Lenin's work, Stalin carried out the collectivization of agriculture and pushed ahead with socialist industrialization in the Soviet Union. But he too died before he could see the complete victory of socialism, much less lead communist construction.

"In most cases, therefore, we had to use our own brains and find unique solutions to the theoretical and practical problems of the revolution and construction after the triumph of the. socialist revolution in our country.

"We must do the same today and all the more so in the future. In order to achieve the complete victory of socialism and gradually go over to communism, we must continue to be guided by the universal principles of Marxism-Leninism, but, on many questions, we must blaze a path for ourselves. It is important for us to work out our revolutionary strategy and tactics by generalizing and systematizing the practical experience for our revolution and construction in keeping with the laws governing social development in our country."

The Juche idea authored by Marshal Kim Il Sung shed its rays and solved hosts of knotty problems.

As a result, the Workers' Party of Korea and the DPRK were born by the efforts of Koreans themselves without modelling after others, a state system established and the army reinforced. When US imperialism came attacking the government, the people and army repulsed it and won after all.

Had there not been their own revolutionary idea and had they failed to be conscious that the people are the masters of their country, their revolution and their socialist construction, it would have been impossible to mobilize the entire Korean peo-

ple in unity and give play to their terrible sacrifice and devotion for defence of their motherland.

Korea has so far advanced in this way. When the Yankees and their stooges turned tail ,and fled they blurted with a bitter hatred and grudge against the Korean people: "Korea is completely destroyed. She will not be able to get back on her feet in a hundred years." In fact, the DPRK was literally reduced to ashes. But Korea rose. to her feet with her courage, heroism and Juche idea. Rehabilitation started and Koreans won again. They turned socialism into a brilliant reality in less than ten years.

Their road ahead is still thorny, but they are fully able to overcome it. They will surely do it.

The Juche idea changes heaven and earth, the Party organizes and guides action and the army defends the people and their gains with arms. Koreans link up these three with their leader Marshal Kim 11 Sung as their basic factors.

Hence they are practically invincible.

Marshal Kim Il Sung is possessing a lusty revolutionary vigour and enjoying the respect and love of the entire Korean people. This is only natural.

He has been representing the Korean people from half a century ago as their flawless symbol.

It has been so all the time—in his childhood and youthhood, in his days of ideological and armed struggles, in his days of working as the head of state, as the supreme commander of the ever-victorious army and as the wise builder of socialism.

Juche is a lively, essential component part of the Korean history.

COMRADE KIM IL SUNG-THE GREAT INNOVATOR OF JUCHE IDEA

Mussadeq Ahad Shah

Lawyer and Chairman of Committee for Study of Kimilsungism, Pakistan

It is the great leader Comrade Kim Il Sung who founded the Democratic People's Republic of Korea now imposingly standing in the East as a mighty outpost of socialism, throwing the bright rays of Juche, and who ushered in a new epoch of Korea which has a long history behind it.

It was only after the birth of the great leader in Korea as the sun of the nation that the dark horizon of the Korean revolution was brightened, and it was only after he embarked upon the road of revolution that the Korean revolution found its way out and saw the dawn of victory.

The great leader Comrade Kim Il Sung was born into a patriotic, revolutionary poor peasant family in Mangyongdae, the cradle of Korean revolution. Ever since he took the road of revolution in his early days, he has devoted his all solely to the freedom and happiness of the people and to victory of the cause of socialist construction, performing great exploits that will shine for ever in human history.

The great leader Comrade Kim II Sung is an outstanding thinker and theoretician who applied his genius and created the undying Juche idea, the great revolutionary idea in our age.

The word Juche widely known to the world is a term created by Comrade Kim II Sung, the great leader of the Ko-

rean people, standing for the idea that the masses of the people are masters of the revolution and construction and that they are also the motive force of the revolution and construction. Revolution can neither be exported nor imported nor can it be made by another people in one's stead. The master of the revolution in each country is its people themselves. Therefore, the people of each country should solve all problems arising in the revolutionary struggle and constructive work by their own efforts from independent and creative stands in the attitude of a master towards the revolution of their country.

Indeed the Juche idea constitutes the fountainhead and valuable assets which infuse invincible

strength and courage and conviction into the revolutionary people of the whole world fighting for national independence and liberation and socialism and which inspire them with revolutionary zeal and consciousness.

That is why the revolutionary and oppressed people of the whole world express boundless admiration to the great leader Comrade Kim Il Sung, creator of the immortal Juche idea, the sun of mankind, the rare genius, and look upon him not only as the leader of the Korean people but also as the great leader of revolutionary and progressive people of the world.

The great Juche idea is the immortal idea leading the socialist revolution and construction in Korea to the final victory. It is also the brilliant fruition of the great Juche idea created by the respected and beloved leader Comrade Kim Il Sung that the North-South Joint Statement, the keynote of which is the three principles of independence, peaceful reunification and great national unity, set forth by Comrade Kim Il Sung has been published. . Guided by the Juche idea and thoroughly embodying it in all the political, socio-economic, military and cultural fields, Korean people have won a great victory in the revolution and construction. All successes achieved in revolution and construction strikingly demonstrate the correctness and vitality of the Juche idea.

Today the Juche idea is not only winning an all-round

victory in Korea but also having active support and sympathy among the world people. This, we think, is because the Juche idea conforms also to the aspiration and desire of the world revolutionary people.

Because of such great, brilliant exploits of the great leader Comrade Kim Il Sung, the exploits which will shine for ever in human history, the revolutionary people of the world are now expressing immense love and respect for him and studying hard his ideology of revolution.

The Korean people are, honourable and happy, indeed, who have Comrade Kim Il Sung, the revolutionary genius born by mankind, as the sun of the nation.

Only victory and glory are in store for the Korean people who enjoy the wise guidance of the great leader Comrade Kim Il Sung and live and fight with the inflexible determination to remain single-heartedly loyal to him.

THE GREAT LEADER COMRADE KIM IL SUNG-THE AUTHOR OF THE JUCHE IDEA AND THE LEADER OF THE JUCHE CAUSE

Goumoan Cassien

General Secretary of the "Group for Study of the Juche Idea of Comrade Kim Il Sung" of African Trade Unionists and Students in Europe

The birth of the great leader Comrade Kim Il Sung on April 15, 1912 was an event of great importance in the fate of the Korean people and in their history and, at the same time, was an epochal dawn that opened the door to the great Juche era.

The respected and beloved great leader Comrade Kim Il Sung who was born into a patriotic and revolutionary family and set out on the road of revolution in his early years, created the immortal Juche idea, the revolutionary banner of our times, and waged an arduous anti-Japanese revolutionary struggle under the banner of Juche.

And in the crucible of this struggle he established the glorious revolutionary traditions of the Korean nation.

As a great and brilliant strategist, he organized an anti-Japanese armed struggle to liberate his fatherland from Japanese imperialist rule and led it to victory.

He also repelled the armed aggression of the US imperialists who had boasted of their being the "strongest in the world" in the period of the Fatherland Liberation War and thus defended the independence and honour of the fatherland of Juche. That was a great contribution to the development of the anti-imperialist, anti-US struggle in the age of revolution, a new age of national liberation.

Moreover, the great leader led the Korean revolution to victory with his profound revolutionary theory based on the immortal Juche idea, and ushered in a new era of prosperity for the Korean nation and a new era of socialism in the Korean history.

Comrade Kim Il Sung explored an unbeaten path in a unique way in the anti-imperialist, anti-feudal democratic revolution, socialist revolution and socialist construction and has built socialist Korea which calls forth the constant admiration of the world people.

Under his wise guidance Korea has been turned into a powerful socialist industrial state with an independent national economy in a short span of time.

In addition, the great leader has set forth the strategy and tactics of the south Korean revolution and the policy of independent peaceful reunification of Korea.

That is why the south Korean people are bravely fighting on to bring earlier the day of reunification even in the teeth of fascist suppression by the US imperialists and their stooges.

As a highly-gifted revolutionary, Comrade Kim Il Sung advanced the theory, strategy and tactics for the world revolution in the era of Juche, the era of independence when the once oppressed and exploited nations and peoples have appeared on the arena of history as masters of the world revolution, and taught the third world people in particular how to carve out their fate independently and creatively with their own efforts.

When the imperialists keep intensifying aggression and plunder against the third world countries, it is inevitable for these countries to fight against imperialism.

A great number of the world people are claiming their so-

vereignty and fighting stoutly for it against all types of subjugation. No nation can tolerate its sovereignty being trodden by others .

Sovereignty and independence are what the world people want. This is the main trend of our times which no force on earth can check or change. We can find its evidence in many countries of the world, in Asian, African, Latin-American and Arab countries where the Juche doctrine has become the torch-light of the great revolutionary struggle in our times.

In fact, the revolutionary people of the world arc hailing the great Juche idea as "the undying torchlight of struggle and victory," as "the key to all problems," and as "the true textbook of struggle." They express high admiration and profound reverence to the great leader Comrade Kim Il Sung and, accordingly, they extend active and militant support to and constant solidarity with the just cause of the heroic Korean people.

Comrade Kim Il Sung said:

"It is the invariable principle of our Party's foreign policy to strengthen and develop unity and cooperation with the peoples of the world who advocate independence. Standing together and promoting friendship and cooperation with the world's people who espouse independence, is an important guarantee for creating an international atmosphere conducive to our revolution, for reinforcing the international revolutionary forces and quickening the victory of the world revolution." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist*

Revolutionary Force of Our Times, Eng. ed., pp. 312-13.)

The great leader was the first to put forward the strategic slogan, **"Let us unite with the peoples of the world who advocate independence!"**

This strategic slogan is an entirely unique one based on the scientific analysis of the main trend of our times which calls for independence and of the growth of the international revolutionary forces.

This slogan concerning the strategy of the world revolution

helped clarify for the first time the basic principle of formation of the revolutionary forces in our times.

And it also helped build up a new strategical thought on the world revolution, the thought which should be kept up at each stage of history until the cause of liberation of mankind---class, national and human liberation—is realized.

The miraculous successes of the Korean people fully confirm the validity of the Juche idea.

One of the great exploits made by the great revolutionary leader Comrade Kim Il Sung is that he formulated the universal philosophical line by reflecting the desire of the Korean people on the basis of the experience accumulated in the revolutionary struggle.

The great leader Comrade Kim Il Sung said:

"**The Juche idea is based on a philosophical theory that man is master of everything and decides everything. By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to cognize and transform the world. The Juche idea clarifies the law-governed process of social development and fires the working masses with inspiration for revolutionary struggle for an independent and creative life."** (*Ibid., p. 284*.)

The great result attained by the people of the Democratic People's Republic of Korea in socialist construction substantiates the judiciousness of this line.

By creating the Juche idea Comrade Kim II Sung made Korea attain an economic independence in the true sense of the term.

By dint of the Juche idea the DPRK has been able to safeguard and consolidate its independence in the struggle against the US imperialists and their lackeys.

The Juche idea has enabled the Korean people to display their creative spirit and achieve brilliant successes in socialist construction.

Korea is now producing fine cloth out of stone, and a

most up-to-date irrigation has been introduced even to her alpine regions for farming.

Korea undertook socialist remoulding before technical transformation.

The embodiment of the Juche idea in Korea made it possible to successfully fulfil all the tasks arising in the revolution and construction by waging the broad-based technical innovation movement in the industrial, agricultural and all other spheres of the national economy, including the tasks of sharply lessening the difference between heavy and light labour and between agricultural and industrial labour and of freeing women from the heavy burdens of household chores.

Through our repeated visits to the homeland of Juche we had the honour of witnessing the numerous successes the heroic Korean people have achieved in all fields under the sagacious guidance of the great leader and under the banner of the immortal Juche idea.

In Korea, the universal compulsory 11-year education has been enforced and nurslings and kindergarteners are brought up at state and social expense.

This shows how much importance the respected and beloved leader is attaching to the education of children and young people. He used to say that children are "kings" in Korea.

In the homeland of Juche all taxation has been completely abolished as from April 1, 1974.

The Korean people are now waging a vigorous struggle to conquer and remake nature for their well-being.

Here I should like to say one thing which shows how the great Juche idea is being embodied in Korea, "the country of morning calm."

It is agriculture, one of the fields where the Juche idea has borne a shining fruit.

For the third world countries to solve the rural question, they should be guided by Comrade Kim Il Sung's brilliant work, "Theses on the Socialist Rural Question in Our Coun-

try" which is run through with the Juche idea, I think.

It is because the theses shows the universal principles which must be observed in removing agricultural backwardness and solving the rural question ultimately.

Already, many developing countries are following it.

The Korean people have consolidated independence by thoroughly establishing Juche and won a brilliant victory by displaying creativity.

That is why the experience of Korea arouses great admiration in the world and supplies an example to all developing countries.

The newly independent countries of Africa must thoroughly embody independence to establish Juche.

The Juche idea gives the most scientific and flawless answers to the theoretical and practical problems raised by our times.

The immortal Juche idea fathered by the great leader Comrade Kim Il Sung is a unique one whose validity has been substantiated in practice through the Korean revolution and the world revolution.

Korea, once a backward colonial agrarian country, has been turned into a socialist country with a powerful independent national economy and great defence capability. Her future is bright and promising.

All victories and wonderful successes the heroic Korean people have won in the struggle for sovereignty, independence and socialist construction are the shining fruition of the Juche idea, and this fully demonstrates the vitality, validity and historical truth of this idea.

It is the basic requirements of revolution and construction in our times to embody in life the immortal Juche idea authored by Comrade Kim Il Sung.

Invincible are the people armed with the Juche idea.

Applying the principles of the Juche idea is the prerequisite to the victory of the revolutionary forces of our times.

Though the Juche idea was born in Korea, it is not limit-

ed to the Korean revolution and people; it is the great idea guiding all progressive peoples of the world.

Having created Juche philosophy, the great leader Comrade Kim Il Sung developed and enriched the Juche idea at each stage of struggle to get it to acquire a universal significance.

It is a great idea of particular importance for all humanity in our times which is characterized by the revolutionary awakening of the popular masses.

This has made him a great revolutionary leader, an out-standing thinker, a brilliant creative theoretician and a most prominent statesman whom all people look up to with highest reverence.

The Juche idea guarantees the victory of revolution in all parts of the world. It is an invincible weapon. It has become an indispensable theoretical and practical weapon.

Without taking the principles of Juche as the guide to struggle and as the programme for action it is impossible to lead revolutionary struggles and state-building to victory.

The Juche idea of the great leader serves not only as a powerful ideo-theoretical weapon to remake nature and society but also as a great guiding compass of practice.

All peoples of Asia, Africa, Latin America and the rest of the world badly want the programmatic and revolutionary Juche doctrine which can be applied to their struggle for independence and freedom, social progress and development.

Embodying the Juche principles is a prerequisite to all victories of the revolutionary forces in the anti-imperialist struggle.

To place man in the centre of all political activities and admit the historic role of the working masses—this is a pre-condition for the victory of the people in their struggle for socialist construction.

The Juche idea which calls for independence does not contradict the spirit of proletarian internationalism at all.

It is alien to chauvinism and parochial nationalism which

preclude solidarity and cooperation with all progressive peoples.

Hence, the DPRK is now greatly contributing to the struggle of the third world people for independence and state building by thoroughly applying the Juche principles in the international arena.

This contribution is expressed in various forms and in many spheres.

It is expressed particularly in industry and agriculture equipped with modern technology and in public health, culture and training of. cadres. It guarantees a sure victory of people's common struggle against foreign domination, imperialism, racism, colonialism and Zionism.

Also noteworthy is the outstanding role the DPRK is playing in the non-alignment movement.

All these ,are a few examples of cooperation and international solidarity based on mutuality and equality which link the Korean people with other people of the world.

As mentioned above, the Juche idea is an idea applicable to all.

It is therefore important to make every possible effort to study the Juche idea, assimilate it completely and apply it properly under different conditions.

When people have a firm will to live an independent and creative life, aware of their being masters of their destiny, they will be able to confidently shape their future, more excellent, more prosperous and more righteous.

The Juche idea is realistic and fair. It serves as a guiding idea in revolution and construction as it reflects the hope and aspiration of all the revolutionary peoples who are fighting for genuine independence and freedom.

Today the great Juche idea is throwing its rays over the whole world, leading the struggle of all peoples.

This has been proved by numerous scientific seminars, meetings and gatherings on the great revolutionary idea of the respected and beloved leader Comrade Kim Il Sung, which

are being held in various parts of the world, and by scientists, politicians, researchers and writers.

It has also been proved by numerous slogans many countries of the third world put up on the principle of the Juche idea.

Because of his great exploits made for the development of the Korean revolution and the world revolution, the great revolutionary leader Comrade Kim Il Sung is now receiving absolute trust and high respect from a great number of the revolutionaries of the world as well as from the Korean people.

It is a great honour of all the revolutionary fighters of the world to study and follow the Juche

idea created by the great leader Comrade Kim I1 Sung who has rich experience, outstanding leadership power and lofty virtue and has been leading the protracted Korean revolution to victory and glory.

KIMILSUNGISM—THE ACME OF THE COMPLETELY ORIGINAL REVOLUTIONARY IDEA

An article carried in the first issue of *Study of Kimilsungism*, Organ of the Liaison Council of the Youth Society for the Study of the Juche Idea, Japan

Kimilsungism Is the Most Perfect Revolutionary Idea Born of Revolutionary Practice

As regards the founding of Kimilsungism, President Kim Il Sung said:

"The formation of the Down-with-Imperialism Union in 1926 was the point of departure in the independent development of our people's revolutionary struggle under the true Marxist-Leninist banner." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 282.)

As the President pointed out, the formation of the Down-with-Imperialism Union in 1926 is the starting point of the founding of Kimilsungism.

The year 1926 was the first year when the President embarked upon the road of revolutionary practice. And his

revolutionary activity started from the formation of the Down-with-Imperialism Union. This means that Kimilsungism was founded by practice through a practical struggle. And herein lies the very basic characteristic of its founding distinguished from that of the previous doctrines.

Because of the limitations of times, hosts of former revolutionaries and theoreticians had to place the starting point _ of their theories and practice on idealism and pay their great efforts to smashing it theoretically. That was particularly true of, Marx. However, materialism was already getting the upper hand of idealism in the new era and the overwhelming majority of the popular masses were setting out on revolution and construction. Under such circumstances Marxism-Leninism put its energy in preparing the working class for revolution and construction. But Kimilsungism took it as its important mission to rely on the popular masses who had already risen up for revolution and construction, enhance their role, properly advance the

revolution and construction faster and liberate the masses of people once and for all.

A new revolutionary theory is not founded through the inheritance and development of the previous ones but by a great leader of the revolution in any case through the correct understanding of the reality and through revolutionary practice.

The same is the case with the founding of Marxism. Concerning the founding of scientific socialism, Engels said:

"Modern Socialism is, in its essence, the direct product of the recognition, on the one hand, of the class antagonisms existing in the society of today between proprietors and non-proprietors, between capitalists and wage-workers; on the other hand, of the anarchy existing in production. But, in its theoretical form, modern Socialism originally appears ostensibly as a more logical extension of the principles laid down by the great French philosophers of the eighteenth century." (*Socialism: Utopian and Scientific*.)

It is clear that Marxism proceeded from the specific reality in substance though it appears outwardly a development of the former theories because there was no scientific revolutionary idea of the working class at the time and accordingly Marx himself belonged to the Left Hegelians in his early days due to the limitations of the times.

Thanks to the new conditions where the revolutionary ideology of the working class already became scientific and the masses themselves rose in struggle, Kimilsungism could properly meet the basic requirements that the content and form should be properly integrated in founding a revolutionary idea and that it should start from the concrete reality in every case.

Kimilsungism Is the Revolutionary Idea Which Sets Man, a Powerful Being, as Its Starting Point and Aims at Enhancing Man's Role

A difference in the process of creating a revolutionary idea is made by the conditions and requirements of the given times and, at the same time, defines the nature of its component system and content.
Lenin said as follows:

"Marx was the genius who continued and completed the three main ideological currents of the nineteenth century, belonging to the three most advanced countries of mankind; classical German philosophy, classical English political economy, and French Socialism together with French revolutionary doctrines in general." (Karl Marx.) As the process of the founding of Marxism and its component system show, Marx-ism was dedicated to converting the idealistic, Utopian, into the scientific.

Kimilsungism is founded on the basis of the Juche idea, the first of its kind, and forms an organized, single entity of the ideology, theory and method of Juche; it invariably lays main consideration on man and serves him.

True, Marx too placed the starting point of his study on man. But he regarded man as a natural being in every sense because of the historical limitations, that is, because the proletarian revolution was not on the order of the day at the time and a good part of the popular masses still failed to take part in the revolution and construction intentionally.

Marx said:

"We must start from confirming the principal precondition for every human existence, accordingly for every history, that is, the precondition that men should live to make history. Here food, clothes and a house and some others are above all necessary for one to live on. Hence action in the earliest history was the production of means for meeting this necessity, the production for a material life itself, and this is an historical action that ought to be performed every day, every hour, today too, like thousands of years ago, simply to keep men alive, and a primary condition for every history." (*German Ideology*.)

But President Kim Il Sung, making a revolutionary practice in person and finding the sprout of the Juche age when the overwhelming majority of the popular masses are rising in the revolution, saw men not as natural but powerful beings carrying out the revolution and construction, and discovered the principles of the Juche idea from there.

The President said as follows:

"The anti-Japanese armed struggle hardened the conviction of the Korean Communists that one was the master of one's own destiny and that one also had the ability to shape one's own destiny. And this struggle persuaded them firmly that the only correct position to observe in the revolutionary struggle was to settle all matters for oneself in the interests of one's people and in keeping with the specific conditions of

one's country." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 283.)

Kimilsungism Is a Most Advanced Revolutionary Idea Which Is the First to Reflect the Demand of the New Era

You should not confine the historical roots of the founding of the Juche idea merely to the situation that prevailed in Korea. It was founded reflecting the demand of the new era. An outstanding leader of the revolution always finds the bud of a new age in his days and, on this basis, evolves a new revolutionary idea reflecting the new demand to open up a new era.

Marx discovered the bud of socialism in capitalism to found Marxism. And a purposeful struggle brought forth the working class of today and translated a socialist society into reality.

Concerning this, Marx said:

"In depicting the most general phases of the development of the proletariat, we traced the more or less veiled civil war, raging within existing society, up to the point where that war breaks out into open revolution, and where the violent overthrow of the bourgeoisie lays the foundation for the sway of the proletariat." (*Manifesto of the Communist Party*.)

Marx's was an age in which capitalism came into being and developed preparing the advent of the working class, while Lenin's was an age of imperialism and the proletarian revolution.

The President said as follows:

"Ours is an age of independence.... Even the peoples of

capitalist countries claim independence, not to speak of the peoples of the socialist and the third world countries. It is the main trend of our times which no force can check that the peoples of the world claim independence and that many countries are taking the road of independence." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 311.)

The present age is an age of Juche in which each country has strengthened its own revolutionary force, imperialism is suffering a decisive defeat, and the absolute majority of the popular masses led by the working class have appeared as the masters of history and ,are aspiring for independence.

This new Juche age was in dire want of the ideology, theory and method not merely for placing the cause of the working class on a scientific basis and demonstrating the necessity for transition to socialism but also for decisively boosting the position and role of the popular masses who rose in the revolution and construction, rallying them into one and liberating them once and for all.

The President said:

In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction." (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., p. 285.)

The President founded the Juche idea in the course of developing the revolutionary struggle of the working class and its ideology, defined it as the principled problem in the revolutionary struggle of the working class and radically changed the total system of the revolutionary thought of the working class.

As far back as the beginning of the twentieth century when he was just in his teens the President fully analysed the requirements of a new age, set forth a new guiding idea and, on this basis, carried out his revolutionary activity.

In this way he ushered in the age of Juche whose judiciousness and superiority no one can deny today.

The Juche idea is a most advanced revolutionary idea representing the new age. Our future will be an age in which the flower of Juche is in full bloom.

Kimilsungism Is the Revolutionary Idea Whose Process of Founding Is Fully Original

Studying the process of the founding of Kimilsungism, you can draw a definite conclusion on the mutual relations between Kimilsungism and Marxism, between Kimilsungism and the revolutionary thought of the working class.

The process of the founding of Kimilsungism, its cornposition, and its basic principles are all fully original without exception. It is wrong to define Kimilsungism as merely being created in the way of the development of Marxism-Leninism.

The President said as follows:

"...Our Party solved most problems in a unique manner by creatively applying the universal truth of Marxism-Leninism in conformity with the historical conditions and national characteristics of our country. We used our own brains and relied on our own efforts in solving some questions which Marx or Lenin did not raise and could not foresee in view of the conditions prevailing in their time." (*On Juche in Our Revolution*, Eng. ed., Vol. 1, p. 379.)

Kimilsungism proceeded in every sense from the concrete reality. In this course it creatively applied Marxism-Leninism to some problems and solved some others fully for itself.

Here we call this sum and total Kimilsungism.

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When we advocate the originality of Kimilsungism we do not deny its correlation with Marxism-Leninism.

The genuine Marxist-Leninist position is not to absolutize Marxism-Leninism and define every reality in its framework but to see all problems in the light of the specific reality and from the stand of the masses in all circumstances.

Kimilsungism is the acme of the revolutionary thought of the working class, which has given comprehensive answers to the new problems presented today.

KIMILSUNGISM, ITS CONTEMPORARY SIGNIFICANCE AND DEVELOPMENT

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Chapter I Historical Position of Kimilsungism

Since its appearance in human history, the working class has always sought for its guiding ideas and developed them in order to liberate itself from exploitation ,and oppression and build communist society which will provide it with genuinely independent and creative lives.

Since the development and success of the revolutionary struggle of the working class depend entirely upon the greatness of the revolutionary thought it adopts, it was an indispensable demand that this thought should always be flawless.

1. Foundation of Revolutionary Ideologies by Former Working-class Leaders

Karl Marx, the first leader of the working class, was born

in the beginning of the 19th century when this class made its first appearance on the arena of history in the countries a round Britain. He founded a revolutionary ideology of the working class in the mid-19th century. He built up philosophy founded on historical and dialectical materialisms, political economy based on the theory of surplus value, and a theory of scientific socialism. His great exploit was that he for the first time in history put the revolutionary cause of the working class on a scientific basis and definitely carved out the future of this class. It was from then on that the awakened working class could wage a proper struggle for its liberation under the banner of Marxism.

V.I. Lenin was a most faithful Marxist. He originally adapted the Marxist theory to the changed time and the actual conditions of Russia and led the Russian revolution to victory. In this course he founded Leninism. Leninism including "On Imperialism" was a thorough succession to and development of Marxism; it was a Marxism in his day.

As can be seen, Marxism was developed by Lenin in accordance with the demand of the

changed time, Leninism was the inheritance and development of Marxism, and both are inseparably related. Hence people came to call the subsequent revolutionary ideology of the working class Marxism-Leninism.

2. Specific Features and Limitation of the Preceding Times

.Marxism-Leninism came into being as a reflection of the characteristic features of the time and the demands of the time issuing from them. Herein lie the greatness of Marxism-Leninism and, at the same time, its periodical limitation.

What period did Marx and Lenin live in? Theirs were the days when capitalism emerged and developed and the overwhelming majority of the people were not yet awakened revolutionarily.

And, in what circumstances did Marx and Lenin grow up and conduct their activities? They were in developed capitalist society and suzerain states like Britain, Germany, France and Russia.

The former leaders of the working class, especially Marx, who waged their struggle under such circumstances, smashed the idealistic and fanciful theories prevalent in those days and put their hearts and souls into the work of placing the revolutionary cause of the working class on a scientific basis. From the standpoint of a suzerain state, they outlined the road to the liberation of its working class. Marx defined it basically as the seizure of power and Lenin as the establishment of a socialist system, and they strove to put them into practice.

3. Characteristic of a New Age

Ours is a new age when one century has already passed since the day of Marx and a half century from that of Lenin. It is a historical age having a new characteristic feature quite different from the preceding times.

What is this feature then? The present belongs to an era in which the masses of the people, who had long been an object of exploitation and oppression since the class differentiation of mankind, have emerged as master of history for the first time, as the master of history and revolution who work out their own destiny by themselves; it is also an era of creation in which they have become conscious and active creators of history.

The present is a period in which not only the overwhelming majority of the awakened popular masses have risen up on a nationwide scale but also the revolutionary struggles are being waged victoriously on a worldwide scale. The Soviet Union in fact was the only socialist state in

the past, but today the socialist countries have grown in number and scope and are carrying on the building of socialism and communism,

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which is an unprecedented job. And the peoples of the third world countries who account for more than half of the world's population have emerged as a great political force and are now courageously engaged in anti-imperialist, anti-colonialist struggle for national liberation as one of the two great revolutionary forces.

Our age is different from the past age in which some capitalist powers and imperialist countries acted arbitrarily. Imperialism is now living its last days like the setting sun.

The reality clearly shows that the victory of the people, who have risen for independence, and the decline of imperial-ism that interfered in the internal affairs of other countries and trampled upon the dignity of nations, have become the irresistible trend of the time.

As seen above, we are living in a completely new age, This new age presents very complex and diverse problems which can hardly be solved by the revolutionary ideas of the former leaders alone. A revolutionary ideology should be developed in keeping with the requirements of the changing time.

4. Demand of the Present Time

Revolution and construction are a work for the masses of the people, and they are also a work to be carried out by them. Particularly, the present time, when the overwhelming majority of the people have emerged as the master of history, sets it as the fundamental problem of revolution to observe and solve everything from the standpoint of the popular masses. What then is the demand of the present time?

It is, first of all, to definitely establish a guiding idea that makes the masses of the people the master of revolution and construction. The present age is already not such an age as the preceding days when the work of turning the revolutionary cause of the working class from a fantasy into science on the basis of dialectical and historical materialisms in order

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to put that cause on a scientific foundation presented itself as the basic demand of the ideological work.

Proceeding from such demand, the present age demands that the method of vigorously rousing the overwhelming majority of the people in the revolution and construction and radically

enhancing their position and role, that is, the method of mass leadership, be completed as an integral system.

It is only possible in socialist and communist society that the position of the popular masses as master is firmly guaranteed, and the building of such society is actually placed on the order of the day in numerous countries. Accordingly, the pre-sent age demands the all-round perfection of the theories on all the aspects of socialism and communism and on the building of socialism and communism which could not be accomplished by the former leaders of the revolution and remained the mere fragments of prediction.

Today, the peoples of the third world countries are waging the fiercest struggle and playing a decisive role on the international arena as well. The present age is in need of the theory and strategy and tactics for the final victory of the national-liberation struggle which were left almost untackled by those leaders.

The present belongs also to a new age in which the revolutionary struggles are developing independently and an international centre is no longer necessary. In the light of such changed international situation there arise the need for a new theory on the international communist movement and the pressing need for the development of the theory, strategy and tactics of the world revolution.

5. Origination of Kimilsungism

With the change of the time, its need also changes and this necessitates a revolutionary idea conforming to it. The

present time demands the solution of new problems which, due to the limitation of their days, the former leaders of the working class were even unable to predict at all; it also demands the creative development of even the fully solved problems in accordance with the need of the changed time.

A great revolutionary thought cannot be founded spontaneously in the struggle to grope after it. It can be originated by the great leader of the working class. This is the historical fact we have already grasped through experience. The popular masses of our own day had aspired after the appearance of a great leader who could not only develop the revolutionary theory on his own country but also meet all the requirements of the present time.

President Kim II Sung, the outstanding leader of the working class, did full justice to such requirement of the present age and the aspiration of the popular masses.

The revolutionary idea propounded by President Kim II Sung is an inheritance and development of Marxism-Leninism and a revolutionary turnover of Marxism-Leninism, and it forms the highest pinnacle of the revolutionary ideas of the working class. In this sense, it may be said that the revolutionary idea of President Kim I1 Sung is not a mere present-day Marxism-Leninism and it is proper that we call it Kimilsungism after his name.

Chapter II. Content of Kimilsungism and Its Characteristic

1. System of Its Constitution

The revolutionary idea formulated by President Kim I1 Sung is Kimilsungism with the Juche idea as the essence.

About this President Kim II Sung said:

"The Marxist-Leninist Juche idea constitutes the quintessence of the revolutionary ideas of our Party, the monolithic ideology of the Party, and the monolithic ideological system of our Party is the ideological system of Juche."

Great Kimilsungism is characterized by the facts that, firstly, its essence is the Juche idea, the first of its kind in human history and that, secondly, it is built up as an integral system comprising the idea of Juche, the theory of Juche and the method of Juche.

This shows that it reflects the requirements of a new, changed time, that is, the demands of the day when the popular masses representing the overwhelming majority have become the masters of the revolution; and that it is a great revolutionary idea that calls for solving all problems entirely in the interests of the popular masses. It also means that Kimilsungism has developed the revolutionary ideas of the working class onto the highest stage in conformity with the demands of the new age and perfected them as an integral system.

The constitutional system of the revolutionary idea of the working class not only reflects the demands of the given time but also gives expression to the greatness of that idea. Marxism consists of three philosophy, political economy and scientific socialism. Reflecting the demands of his time, Marx developed mainly the German philosophy into dialectical and historical materialisms, lifted the classical political economy of Britain up to a class one and converted the fantastic socialism of France into a science. Namely, Marxism consists of three sources and three elements. Unlike it, Kimilsungism comprises the three elements based on a completely new, original idea. Herein lie the greatness of Kimilsungism and its systematic characteristic.

2. The Idea of Juche

The greatness of Kimilsungism is borne out by the greatness of the Juche idea.

Of the essence of the Juche idea, President Kim Il Sung said:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. in other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny."

This teaching of the President gives a scientific elucidation of the position and role of the popular masses in the revolution and construction. The proposition that the popular masses are the masters of the revolution and construction means that they are in charge of the revolution and construction and responsible for them. This clarifies the question of their position in the revolution and construction. This definition clearly teaches us the following. Namely, among others, we must become masters who are responsible for the Japanese revolution; anyone of the popular masses can be master of this revolution; and we must respect the masses of the people and learn from their revolutionary spirit, active aspiration and other merits to fit in with our own specific conditions.

Also, the proposition that the popular masses are the motive force of the revolution and construction means that they have inexhaustible creative power and wisdom for carrying out the revolution and construction by themselves: This expounds the question of the role of the popular masses in the revolution and construction. This proposition teaches us that as the popular masses are endowed with unbounded wisdom and strength they must be awakened, remoulded, roused to action and encouraged to play an increasing role as masters, and

that the motive force of social development lies in making each person a powerful being and thus building up an internal force.

The Juche idea is founded on the fundamental principle that man is master of everything and decides everything. President Kim Il Sung said:

"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything."

The proposition on the basis of the Juche idea formulated by the President clarifies the problem of man's position and role in the objective world, that is, in nature and society. Man is master of everything and, therefore, he is the most precious being in the world. This demands that all matters be considered with man as the central factor and be made to serve him. With the clarification of this requirement of the Juche idea, we have become free from committing right and "left" deviations.

Man is also the most powerful being in the world because he decides everything. This calls for enhancing the man's role purposefully in the solution of all problems, that is, carrying on work with people that gives priority to political work.

From the viewpoint of philosophical history the previous philosophies were not ones centred on man; they were philosophies for explaining the surrounding world apart from man. A philosophy divorced from man and having nothing to do with his practical activity is quite meaningless. Of this, Marx for the first time propounded that "it is important to transform the world." However, man was not the central factor in Marx's outlook on the world. A new world outlook that considers and solves everything with man as the central factor has been built up for the first time by President Kim II Sung, with the result that a revolutionary change has been brought about in the working-class outlook on the world.

The fundamental principle of the Juche idea that man is master of everything and decides everything is founded on the following two scientific expositions of man:

Firstly, man is a social being to whom independence is vital. That independence is an intrinsic feature of man means that he does not blindly submit to the objective laws of nature, like the animals, in his relation with nature, but he is an active being that cognizes them and turns them to account and transforms nature purposefully. And it means that in his relation with society, man is an active being that reforms it positively, though he is restricted by social relations, notably the relations of production.

The process of human liberation and social development is one in which man defends his independence and increases it, and this is possible only through his labour and socio-political activities and his struggle to defend and augment his in-dependence.

In bourgeois society, man's independence is usually tram-pled down, far from being elevated. However, in socialist society where this independence is defended and augmented in the true sense of the words, man can lead independent and creative life to his heart's content and feel joy and liberty. This renders it lawful that man will be liberated from all fetters only in communist society.

Secondly, the fundamental principle of the Juche idea is founded on the scientific exposition

that man is a being with ideological consciousness. Man's consciousness, as Marx enunciated, is determined by the material condition (existence) of social life. Namely, Marx elucidated that matter is primary. However, due to the limitations of his day when he had to concentrate his efforts in the struggle against predominant idealism, he failed to give all-round exposition of the correlation between matter and consciousness, although he paid considerable attention to the problem of man's ideological consciousness. Later, when materialism was somewhat victorious, Lenin propounded the reaction of consciousness upon matter. President Kim II Sung has clarified the active and positive role of consciousness to give full answer for the first time to the problem of the decisive role of ideological consciousness

in the revolution and construction and the problem of correlation between matter and consciousness.

Since the man's action is determined by his ideological consciousness, once he comes into possession of a revolutionary and scientific world outlook, his ideological consciousness is brought into active function, enabling him to transform society in an active way. Here the study of a scientific ideology and theory holds an important place.

The two scientific foundations—independence and ideological consciousness—which underlie the fundamental principle of the Juche idea are the two aspects of one thing, and they are related with each other in a coordinate way.

Also, President Kim II Sung expounded a correct way for the popular masses to fulfil their responsibility and role as master in the revolution and construction.

President Kim II Sung said:

"Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand."

The independent stand is concerned with the problem of how to discharge the responsibility of a master in the revolution and construction, and the creative stand concerns the problem of how to enhance the role of the popular masses in the transformation of nature and society. The independent stand is a fundamental stand to be maintained in the revolution and construction and the creative stand is a fundamental method to be applied in the revolution and construction.

The independent stand, first of all, is a stand by which one discards dependence on others, thinks with his own brains and solves all matters on the basis of his own judgment and faith; it

is a stand of believing in his own strength and always Solving problems on his own responsibility, displaying the

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revolutionary spirit of self-reliance. This stand is resolutely opposed to flunkeyism to great powers. The creative stand is a stand of relying on the wisdom and strength of the popular masses, opposing dogmatism and solving all matters according to one's actual conditions.

Accordingly, the independent and creative stands are both an expression of the attitude of a master; they are inseparably integrated with each other.

Besides, the President elucidated the guiding principles—Juche in ideology, independence in politics, self-sustenance in the economy, and self-defence in national defence—in order to embody the Juche idea in all fields of the revolution and construction.

The originality of the Juche idea lies in that it views everything from the standpoint of regarding man as the main factor.

With the founding of the Juche idea, it has become possible to properly conduct practical activities so that man may be made the first consideration and everything be made to serve him to the full; the struggle of the working class has come to be carried out consistently on sound principles; and the popular masses have been provided with a decisive guarantee for their final liberation.

3. The Theory of Juche

Basing himself on the Juche idea, President KimIl Sung has given comprehensive answers to all problems arising in the revolution and construction, in conformity with the requirements of the present time. The theory, strategy and tactics on the revolution and construction enunciated by the President are rich and profound in content and quite all-round, as much as to be called a modern encyclopaedia, so here I would like to confine myself to referring briefly to the characteristic features of some of them.

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Firstly, the President consummated the theory, strategy and tactics on national liberation. A characteristic feature to be found here is that the President clarified the position and role of the national-liberation movement at the present time and made clear the fundamental stand and viewpoint on the national-liberation struggle. The national-liberation struggle which has hitherto been considered to be a mere reserve force in the international working-class struggle for socialism and said to play no more than a secondary part has been defined for the first time

by the President as one of the two great revolutionary forces of our time and its position and role in the world revolution expounded. Of course, the founders of Marxism-Leninism, too, attached great importance to the nationaI-liberation struggle and paid deep attention to it, but they after all failed to go beyond their limitation of viewing it from the standpoint of the revolutionary struggle of the working class of the suzerain state. As a result, there prevailed for a long time a ``formula" that national liberation depends on the revolutionary struggle of the working class in the suzerain state.

However, by enunciating an original theory that Juche must be established in the national-liberation movement, the President overcame the limitations of the existing "formula" and viewpoint.

President Kim Il Sung said:

"Even a small country can defeat a powerful enemy once it establishes Juche, unites the masses of the people and valiantly wages battle, regardless of the sacrifice. This is a very plain truth of our times which has been borne out in real life."

It can be said that the great significance of the President's theory on the need to establish Juche in the national-liberation movement lies in the fact that it has extricated the peoples of the colonial dependent countries from the flunkeyist viewpoint and brought their revolutionary creativity into full play to unfold a prospect for ultimate victory of the national-liberation movement.

What merits attention in the next place is that with the formulation of the original theory on an anti-imperialist, anti-feudal democratic revolution by the President, an all-round ex-position has been given of the strategy, tactics and the line of struggle for the ultimate victory of the national-liberation struggle.

Secondly, the President has developed theories on the socialist revolution and the building of socialism and communism onto a higher plane. In particular, he has given a comprehensive answer to the problem as to which road to take to go to socialism and communism following the establishment of the socialist system, a problem which all the previous theories failed to furnish an answer.

First of all, President Kim Il Sung has given an original answer to the problem .of the period of transition and the dictatorship of the proletariat.

To tackle the long disputed problem of defining the termination of the period of transition, he expounded for the first time that it was most proper to draw the line of its demarcation at the stage of the realization of a classless society where there would be no more class distinction between the working class and the peasantry, instead of drawing it at the stage of the

establishment of the socialist system or at the higher phase of communism. Thus he consummated the theory on the transition period.

Moreover, the President also gave a correct answer to the question of correlation between the transition period and the proletarian dictatorship for the first time in history. He clarified, among others, that the period of transition and the dictatorship of the proletariat do not mechanically correspond, and without sticking to the existing formula and proposition, he gave a completely original exposition of the need for the dictatorship of the proletariat not only throughout the period of the transition after the establishment of the socialist system but also up to the higher stage of communism and of the necessity of its continuation under the condition that the world

revolution is not accomplished, even if communism is realized in one country or in some areas.

Then the President elucidated for the first time the basic features of a completely triumphant socialist society. According to him, this society is firstly a society where there is no longer manoeuvres on the part of the hostile classes and the corrosive action of obsolete ideologies and all its members are working classized after the establishment of the socialist system. secondly a classless society where the distinction between town and country and the difference between the working class and the peasantry are completely wiped out and, lastly, a society where socialist industrialization has been carried out and the material and technical foundations of socialism firmly laid. The significance of the exposition of this problem lies in that the landmark of the building of socialism and communism is indicated and also the ways and basic task of achieving the complete victory of socialism are made clear.

Further, the President clarified the intrinsic feature and the whole aspect of communist society and the ways of reaching this society. Referring to the basic feature of the future communist society of which Marx and Lenin could only give an outline due to the limitation of their times, the President defined it for the first time in history as a society where not only the productive forces are highly developed and there is abundance of goods but also all the members of society are revolutionized and working-classized and have a high communist consciousness. He also gave an all-round exposition of all problems—from the ideology and spiritual and moral features communist men should have to their social relations and work methods—thereby giving a full picture of communism which has so far remained unclarified.

What is important in the theories on the ways of reaching communism propounded by the President is the theory on the capture of the two fortresses.

President Kim II Sung said:

"To build a communist society we must occupy two for-

tresses. One is the material and technical fortress; occupying this fortress means establishing the unitary communist ownership of the means of production and raising the productive forces to such a high level that each works according to his ability and receives his share according to his needs.

"To build a communist society we must also capture the ideological fortress. Unless everyone is thoroughly reeducated in communist ideology, the material and technical fortress of communism cannot be occupied and, accordingly, it is impossible to build a complete communist society."

The President also pointed out that in order to capture the ideological fortress it was necessary to give precedence to the ideological revolution and revolutionize and working-classize the whole of society. And he formulated for the first time the theory on the revolutionization and working-classization of the whole of society. What is fundamental to the revolutionization and working-classization of the whole of society is to arm people with communist ideology and bring them up as true communists. The working-classization of all the members of society, as a problem of eliminating class distinctions, will be achieved with the end of the transition period, but their revolutionization, as a problem of remoulding the ideological consciousness of people and making them true communists, revolutionaries, has to be continued even after the transition period is over, and this is an important problem. The President also propounded the basic ways of revolutionization and working-classization of the whole of society, which are; firstly, to intensify the ideological education; secondly, to tighten the organizational life; and thirdly, to establish a socialist way of life.

In his work *On the Situation of Our Country and Tasks of the League of Korean Youth in Japan*, the President also made clear that all the members of society would be intellectualized after they are working-classized. The original idea of making all the members of society the working-class intellectuals gives the first exposition of the ways of narrowing

down the difference between mental and physical labour which was completely left open; it is an idea showing a clearer path leading to communism.

Thirdly, President Kim II Sung has developed the theory, strategy and tactics on the world revolution and the international communist movement in keeping with the new, changed situation.

He first gave scientific exposition of the true nature and specific feature of modern imperialism. Smashing the bourgeois and revisionist sophistry that the nature of modern imperialism had changed, he pointed out that it had not changed. He indicated its characteristic which is seen in its reformation into a single system with US imperialism as the ringleader.

The President then pointed out the position and reactionary role of US imperialism in the system of modern imperialism and, on this basis, put forward the basic strategy of the world revolution, the strategy of directing the main spear-head against US imperialism.

President Kim I1 Sung said:

"The basic strategy of the world revolution today is to direct the main spearhead against US imperialism."

He also said:

"To fight imperialism, it is important above all to concentrate the attack on US imperialism, the ringleader of world imperialism."

Proceeding from the basic strategy of the world revolution, the President pointed to the need for the world people to struggle against the allies and stooges of US imperialism.

He also pointed out that any international centre is no longer necessary in the international communist movement today when, quite unlike in the past, the national and class consciousness of the world people has increased, the communist movement has grown in scope and complicated and varied problems are cropping up. And he laid down the principle of independence in the international communist move-

ment, the principle that the revolution in each country must he carried ,out by the party and people of that country on their own responsibility. At the same time, he explained the correlation between independence and the international communist movement. And he pointed out that since independence was a basis for the international communist movement, the party of each country should firmly maintain independence, and on this basis, dissensions between the fraternal parties be removed through ideological struggles from the standpoint of strengthening solidarity under all circumstances.

The President also gave a new exposition of the correlation between the national and the world revolution in accordance with the need of the new age. Proceeding from the law of the development of revolution that a revolution is carried out with a national state as the unit and that, through the process of its expansion, the world revolution becomes triumphant finally, he maintains that only when one is faithful first of all to the revolution and construction in one's country, part of the world revolution, can one discharge one's internationalist duty most excellently.

Fourthly, President Kim I1 Sung has developed Lenin's theory on Party building in a revolutionary way and perfected the theory on a political party in an aid-round way. What is

characteristic in his theory on a political party is the question of establishing a monolithic ideological system. He holds that while ensuring the unity and solidarity of a political party by means of self-consciousness and steel-like discipline as in the past, only by arming the entire party with the revolutionary idea of its leader, can the complete and unconditional unity of thinking, will and action of its members be attained. Accordingly, what is fundamental to the building of a party is the establishment of a monolithic ideological system.

The President also explained that the essence of party work was work with people. He specified the objects and characteristics of party work, the principles to be adhered to

in work with people, and thus led party work to be converted thoroughly into work with people.

Lastly, special mention should be made of the strategy and tactics of the revolutionary struggle for power. What is of particularly great significance here is the most correct elucidation of the correlation between the struggle in the preparatory period for accumulation of internal revolutionary forces and the struggle in the decisive period for seizing power and of the tasks in each stage. There is also the original theory that a united front is not a mere tactical problem but a strategic one and that the broad masses should be led to the final victory of the revolution.

The theories on the revolution and construction expounded in an all-round way by President Kim Il Sung in keeping with the needs of the new time are founded on the Juche idea, and for this reason, they have the following characteristics: The first consideration is given to man in everything in all cases and all problems are solved in such a way that the role of the popular masses is enhanced; all problems are solved independently and creatively in accordance with the actual conditions of one's country; the deciding factor in victory is the internal factor; and great importance is attached to the positive role of ideological consciousness.

The theory of Juche gives full answers to all problems arising in the revolution and construction, such as the national liberation struggle, democratic revolution, socialist revolution and the building of socialism and communism, in conformity with the requirements of the present time. Therefore, the theory of Juche, it may be said, serves to satisfy the demands of the peoples of the third world countries and socialist countries, as well as the capitalist countries, that is, the peoples of all countries at different stages of development. In particular, it gives correct answers to problems arising in the world revolution and the international communist movement which assume complexity today. This gives great

encouragement to the world people who are fighting for the final victory of the world revolution.

4. The Method of Juche

Basing himself on the Juche Idea, President Kim Il Sung systematized and perfected the method of mass leadership in an all-round way.

The problem of mass leadership was one the former working-class leaders failed to solve completely. Their contributions to the solution of this problem, if any, are mainly their views based on historical materialism; the view that "the masses of the people are the creator of history"; Engels' view that the working class can win victory when it wins the support of the peasantry; and Lenin's view on the method of work that combines the revolutionary spirit of enterprise of the Russian type with the business ability of the American type.

So, in former days there was no theory with a well-regulated system on the method of leadership. Therefore, today there are no small number of instances in which a labour movement, though the basic aim is identical, fails to achieve the coordination of action due to differences of opinions about its method, the method of mass leadership in particular.

The creation of a method of leadership is of very weighty significance today since the present-day requirement is to make the popular masses, the overwhelming majority, more powerful master of history. It is because the skilful organization and mobilization of the popular masses in the revolution and construction depends not only on the correct theory but also on the functionaries' viewpoint on the masses, their method and style of work.

The method of leadership over the masses initiated by President Kim Il Sung is an embodiment of the revolutionary viewpoint on the masses based on the Juche idea. This view-point is a viewpoint that the masses of the people are master

of the revolution and construction and that they are also the motive force of these. In other words, it is, firstly, a viewpoint that puts faith in the popular masses and fully relies on them; secondly, a viewpoint of devoted struggle in the interests of the people; and thirdly, a viewpoint of awakening the popular masses and making the revolutionary struggle work of the masses themselves.

On the basis of this revolutionary mass viewpoint the President set forth a revolutionary mass line.

President Kim Il Sung has taught.

"The revolution is a cause for the people and of the people The consistent mass line of our Party is to serve the popular masses faithfully, to go among the masses to educate, trans-form and unite them, as well as to draw courage and wisdom from them and mobilize the

broad masses for carrying out the tasks of revolution."

Accordingly, it may be said that the essential requirements of the mass line based on the revolutionary viewpoint on the masses are, firstly, to defend the interests of the popular masses and serve faithfully for them; secondly, to go among the masses and educate them to win as many of them as possible over to the side of the revolution; and thirdly, to learn from the masses and draw courage land wisdom from them.

What is the method of mass leadership based on the revolutionary viewpoint on the masses and the revolutionary mass line then?

Firstly, it is a revolutionary method of work based on the revolutionary mass line. What is important in the revolutionary method of work is, among other things, the political work, that is, the method of giving priority to work with people in all work and lead the masses mainly through persuasion and education. As man is a being with ideological consciousness, it is the wisest method of work believing in the revolutionary spirit of the popular masses to bring their revolutionary enthusiasm, inexhaustible wisdom and strength into full play and get them en the voluntary move while putting ideological education

before other work. Secondly, it is a method that makes the superiors go down to the lower units and assist their subordinates. The revolution and construction are the cause of the popular masses themselves. Therefore, the functionaries must go deep among the popular masses, share the sweets and bitters with them, learn from them and help them so that they can carry out the revolutionary tasks in a positive manner. This method is the most important principle emanating from the essence of the Juche idea. There is also a work method of grasping the main link and concentrating efforts on it. This is the most revolutionary method of leadership which makes it possible to find out the main task in the complicatedly entangled revolutionary tasks, set the order of priority and wage a struggle to achieve one goal by an all-people movement. Another important method is that a typical example is set at a definite unit so that it may be generalized in all other units. This is the work method that skilfully combines the general and the individual guidance. It is the most seasoned method of leadership for mobilizing the popular masses through the influence of positive examples, counting on their active disposition.

Secondly, it is a popular style of work.

The style of work, as the President teaches, is not something related to the ability or character of a functionary but an expression of his ideology. In other words, if one has a view-point on the masses which is based on the working-class world outlook, one can have a revolutionary, popular style of work and, on the contrary, if one has a bourgeois viewpoint on the masses, one is bound to have an anti-popular style of work, practising bureaucracy and formalism.

The popular style of work is a communist one characterized by the spirit of loyalty to the Party, the working class and the people, which is the source of vitality of this style of work.

What does the spirit of loyalty to the Party, the working class and the people mean? The spirit of loyalty to the Party is a communist spirit of struggle, the spirit of unconditionally accepting the Party's line and policies and waging a devoted

struggle for its implementation. The spirit of loyalty to the working class means holding fast to the working-class line, i.e., adhering to the working-class principle and standpoint. The spirit of loyalty to the people is a communist trait, a trait of defending the people's interests and striving to realize their aspiration and demands.

The leadership method created by President Kim Il Sung is not limited to the question of method of carrying on the revolution and construction; it is a theory on human liberation which enhances the role of the popular masses and thus develops the human being itself into a still more perfect being. Herein lies its originality.

Chapter III. Great Vitality of Kimilsungism

1. Kimilsungism Is a Product of Revolutionary Practice

Kimilsungism was founded in practice and has developed through practice, and its might and correctness have been verified in the course of practice; it is a textbook for practice.

President Kim Il Sung, the founder of Kimilsungism, was born into a revolutionary family which had waged revolutionary struggle through generations. He received revolutionary education from his early years. He gained national and class consciousness in his childhood and set out on the road of revolutionary struggle already at the age of 13. He has ever since devoted his whole life solely to the people and the revolution.

As early as the initial period of his anti-Japanese revolutionary struggle, President Kim I1 Sung fathered great Kimilsungism with the Juche idea as the essence and further deepened and developed it throughout the period of the anti-

Japanese armed struggle and of the revolution and construction after the liberation of the country.

Holding aloft the banner of the Juche idea, President Kim Il Sung led the anti-Japanese armed

struggle to victory after 15 years of the hardest struggle and liberated his fatherland; he successfully led the democratic revolution and socialist revolution and construction and developed the Democratic People's Republic of Korea into a socialist power in a very short space of time.

Thus in a single generation President Kim I1 Sung led to victory the whole course of the revolution and construction ranging from anti-imperialist, anti-feudal democratic revolution to the socialist revolution and construction.

President Kim Il Sung also personally set the examples of revolutionary method of work and popular style of work.

2. Korea Has Become a Model Socialist Country

The Korean people have pushed forward the revolution and construction, holding aloft the banner of the great Juche idea under the guidance of Comrade Kim Il Sung, the outstanding leader of revolution. As a result, today the DPRK has become a model socialist country.

Korea is now a big family with the entire people firmly united around the great revolutionary leader and with the working class as the leading class. The masses of the people have become master of everything and enjoy independent and creative lives, displaying their abilities and strength to the full. The economy and science have steadily developed at a high rate, and Korea has become a socialist industrial state in a short period. Korea is developing as a well-proportioned society, and the gap between the towns and the countryside, the distinction between heavy and light labour and the difference between the working class and the peasantry are diminishing.

Socialist national culture is in full bloom and a new generation of communism is growing up vigorously.

Communist society, the long-cherished ideal of mankind, is thus looked forward to in the nearest distance in Korea.

All the examples set in Korea can be explained only by the greatness of Kimilsungism.

Chapter IV. World Historic Significance of Kimilsungism

Kimilsungism Is the Sole Guiding Idea of the Present Time

Kimilsungism is the most correct and sole guiding idea promoting the revolution and construction in the present time. The masses of the people have become able to rapidly develop the revolution and construction onto a higher stage without knowing stagnation and marking time.

The founding of Kimilsungism constituted a decisive blow to dogmatism and revisionism that appeared within the international communist movement. The right and "left" opportunists, who do not know how to develop the revolutionary thought of the working class in keeping with the requirement of a new changed age, applied Marxism-Leninism dogmatically sometimes or committed revisionist errors at another times, thereby making a failure of the revolution in their countries and delaying the progress of the world revolution.

The creation of Kimilsungism constituted an important guarantee for removing such handicaps and developing the revolution and construction along the right track.

Kimilsungism is also the most progressive, immortal rev-

olutionary idea representing future society. It may be said that the higher stage of communism, the ideal of mankind, is a society where Kimilsungism is embodied in an all-round way. With the founding of Kimilsungism, the masses of the people have been able to carry out their struggle, clearly visualizing their bright future for the first time.

2. President Kim II Sung Is the Most Outstanding Leader of Our Time

A great revolutionary leader makes his world-historic contribution to the cause of the working class mainly through the revolution and construction of his country. For this reason he already transcends his being as the leader of his country and becomes an international leader for the whole world.

Thanks to his eminent leadership ability, power of analysis, ingenious sagacity, lofty virtue, etc., and for his exploits in founding great Kimilsungism and converting Korea into the fatherland of Juche and the cradleland of the world revolution, President Kim Il Sung, the genius of revolution, has acquired an absolute authority internationally.

Our time, the era of Juche, is moving forward with President Kim II Sung as the central axis under his decisive influence, and without his leadership, it is hard to think of the proper development of our time. We can, therefore, call our time the age of Kim I1 Sung.

3. Kimilsungism Is the Current Thought

Today the revolutionary people of the world infinitely revere President Kim Il Sung and only want to live and struggle as Kimilsungism teaches. For the people in the era of Kim I1 Sung, this is quite in the nature of things, an irresistible trend of times. This is graphically shown by the organization and development of many societies for the study of the Juche idea on an international scale.

Kimilsungism has spread over the whole world very rapidly to become an unshakable guiding principle for the revolutionary people of the world. It is certain that great Kimilsungism will win world-wide victory and accomplish a great work marking an epoch in world history.

Finishing my report, I, together with you, feel it a great honour to have been the first to study the most progressive thought of the present time and express my determination to fight with might and main for the ultimate victory of Kimilsungism.

THE JUCHE IDEA --- IMMORTAL IDEA BASED ON A NEW PHILOSOPHICAL THEORY

Dr. Angel Castro Lavarello

Chairman of the National Liberation Front. of Peru

The great leader Comrade Kim Il Sung discovered for the first time in history the philosophical principle that man is the master of everything and decides everything, and on that basis, founded the immortal Juche idea, the systematized and con-summate revolutionary idea of the working class, providing the most correct guiding idea for socialist and communist construction.

The foundation of the Juche idea by the great leader Comrade Kim Il Sung is the greatest contribution to mankind, to the Asian, African and Latin-American peoples in particular. For it is conducive to their thinking and actions. The Juche idea is an original one; it brings us to realize and think of the importance of man and his might and wisdom in conquering and harnessing nature and building an equitable, happy new society free from exploitation and teaches us that all this is possible only with the participation of the masses who are invincible in their revolutionary struggle.

The Juche idea, characterized as a universal truth, should be applied in the interest of the entire people on a worldwide scale. It is not a dogmatic conception but a creative conception and a complete idea giving primary consideration to man.

The Juche idea is not a product of an individual person in his study on the strength of his personal experience but a far superior one, that is, the outcome of the genius and foresight of the great leader Comrade Kim Il Sung. He accumulated rich experience while living and fighting together with the masses for a long time, which made much for the brilliant enunciation of the bright idea. The Juche idea is a realistic idea which has universality in view of the circumstances of its birth, the extent of its conception and its evolution, which is put into effect and applied in ,all realms of life and which is in constant movement and development.

The Juche idea is not an abstract one nor belongs in the category of isms and ics and has nothing in common with absurdity, because it is entirely related to man, in other words, to his body, experience, culture, principle and conceptions.

1

The guiding idea of revolution is always based on a certain philosophical theory and proceeds from it.

The great Juche idea, the correct guiding idea of revolution, is based on a new, profound philosophical theory that gives shape to a scientific, revolutionary world outlook.

The respected and beloved leader Comrade Kim Il Sung said:

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything."

By clarifying the idea that man is master of everything in his relation to the world, the philosophical theory of the Juche idea gives a scientific answer to the position of man in the world.

Man is master of everything. This means that man is the supreme being which occupies the highest place among all

beings in the world and that man dominates everything.

Man is the unique being with consciousness to which independence is vital; he is an independent and creative being which remoulds and transforms nature and society to suit his will and demands through his labour and social and political activities.

This inherent character of man makes him different from the surrounding world and occupy the domineering place in the world.

Any higher animal does not stand aloof from the surroundings. It invariably remains natural being dependent on the surrounding world. Only man, a social being, becomes the master domineering the world.

By clarifying the fact that man decides everything in relation to the world, the basic principle of the Juche idea gives a profound account of the man's role in the world.

Man decides everything. This means that there is nothing mightier in the world than man and that everything in nature and society which is placed within the reach of human activity is determined by man.

By dint of his independence and creativeness man under-stands the essence of the surrounding world and the objective laws governing its development and remoulds the surrounding world according to his intention and needs.

The remoulding and transformation of the outside world is performed not only by man but also by other material and technical factors. But what is decisive here is man. The material factors merely help man perform his decisive role and they themselves are man's products.

Therefore, every problem arising in transforming and remoulding the world is decided by man in his activity, and the outcome of the struggle for the transformation of nature andsociety entirely depends on man's role. The position and role of man in the world are closely related with each other. Man's position is secured by his role which stems from his position.

The great leader Comrade Kim I1 Sung gave for the first

time in history scientific exposition of the relation between man and the world and defined it as the philosophical principle on which the working class should found its revolutionary world outlook.

The philosophical theory of the Juche idea that man is master of everything and decides everything is a new, original one reflecting the inexorable demands of our Juche era for turning the working masses into the most powerful beings.

When the working masses come to properly grasp their position in the world and their role in the historical development, they will display a higher degree of revolutionary enthusiasm ,and creativeness in the struggle for remaking nature and transforming society.
The fundamental principle of the Juche idea that man is master of everything and decides everything is a new, original one reflecting the natural requirement of the development of the philosophical world outlook of the working class.

At about the middle of the last century Marx ,and Engels enunciated dialectic and historical materialism as the philosophy of the working class and clarified the relation between mat-ter and consciousness, marking a revolutionary turning point in the development of the history of philosophy.

As the philosophical world outlook of the working class should be more perfected as the instrument of transforming the world, we can not confine ourselves to clarifying the objective law governing the material world. The philosophy of the working class should be evolved with man as the centre of its system and clarify the position and role of man in all phenomena and all forms of matter which constitute the actual world.

Overall exposition of man's position and role in the world is essential for correct explanation of

material phenomena in the objective world in relation to man and for correct under-standing of the decisive role of man in the transformation and development of everything.

By enunciating the philosophical theory that man is master of everything and decides everything, the great leader

Comrade Kim Il Sung advanced an entirely new philosophical conception on the world which is centered around man.

He raised the question of relations between man and the world as the basic problem of the revolutionary world outlook of the working class of our age and gave full exposition of it. This marked a world-historic event that lifted this outlook to a higher plane.

2

The immortal Juche idea enunciated by the great leader Comrade Kim I1 Sung is based on the new philosophical theory that man is the master of everything and decides everything and it gives perfect answer to the problems of principle defining the revolutionary world outlook of the working class.

The respected and beloved leader Comrade Kim Il Sung said:

"By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to cognize and transform the world."

For the revolutionary world outlook to be really scientific and revolutionary, it should provide people with a correct understanding of the. world.

By scientifically enunciating the position and role of man in the world, the Juche idea provides one with a new perfect exposition and correct understanding of nature and society and gives a new, profound explanation of the laws governing its evolution.

To regard man as the deciding factor and put everything under his control is a universal aspect of the world clarified by the Juche idea.

According to the world outlook provided by the Juche idea,

man is master of everything and therefore everything should serve man and only then will it prove the true worth of its being.

The Juche idea regards that the world without man counts for nothing and that material phenomena without serving man are of no value.

The world outlook and stand provided by the Juche idea attach primary importance to man; the most valuable and powerful being in the world, and consider and assess everything in the interest of the popular masses in all cases.

The Juche idea gives a new and profound exposition of the change and development of nature and society as it is based on the philosophical theory that man is the master of everything and decides everything.

Man is the unique being that remoulds and transforms the world in accord with his will and demand, and nature and society are objects to be reshaped and transformed by him.

Through his practical activity man constantly reshapes and transforms nature and society to make them serve him.

As the Juche idea gave exposition of the whole aspect of the man-centred world and of the view and attitude with which to consider the world and as it gave a new understanding of the change and development of the world with primary importance attached to human activity, it was possible to form a scientific and perfect conception of nature and society.

Another important aspect of the revolutionary world out-look is to provide the working masses with a powerful weapon for cognizing and reshaping the world.

By giving scientific exposition of the position and role of man in the world, the Juche idea not only gives a correct under-standing of nature and society but also provides the working people with a weapon for cognizing and reshaping the world.

By giving scientific conception of nature and society, the Juche idea makes man grasp the essence of material phenomena and shows him the correct orientation and way in reshaping and transforming them.

Proceeding from this philosophical theory and calling for

attaching primary importance to man in considering everything, the Juche idea makes it possible to properly grasp the essence of material phenomena and find a proper key to practical activity and solve all problems, giving full play to man's inexhaustible strength and wisdom.

The Juche idea also helps man maintain the independent and creative stands so that he may occupy the position of master of the world and play his role as master.

The independent and creative stands are a powerful stand and method because they enable man to give full scope to independence and creativeness in cognizance and practical activity.

With the exposition of the independent and creative stands, clarification was given not only to the stand and method reflecting the taw governing the objective world but also to the stand and method to be adopted in regard to the laws regulating human activity itself.

It is an important problem facing the revolutionary world outlook of the working class to make correct exposition of the laws governing. social development and inspire the working masses to the revolutionary struggle.

The respected and beloved leader Comrade Kim Il Sung said:

"The Juche idea clarifies the law-governed process of social development and fires the working masses with inspiration for revolutionary struggle for an independent and creative life."

Proceeding from the philosophical theory that man is master of everything and decides everything, the Juche idea made an exposition of the new law regulating the decisive role of man, the popular masses, in social development and of the internal factors.

The revolutionary process of human life is objective one hastened by the independent and creative activity of the working masses, the master of society. Needless to say, objective factors have an important significance in social development_ However, they are in every point mere conditions for human

activity in social development and the object itself is created through the activity of man, the popular masses.

The Juche idea clarifies the main factors and basic orientation in social progress.

The Juche idea teaches that man is a social being kept alive by independence and that all the revolutionary struggles ' ever known are fought by the popular masses to defend their independence.

The whole history of human liberation struggle is the history of the struggle of the exploited and oppressed working masses for the defence of their independence against all kinds of subjugation.

The Juche idea gave more profound exposition of the essence and the motive of the class struggle and social revolutions and Clarified that the history of human society is the history of change of mode of production, history of class struggle and, at the same time, the history of struggle for the defence and establishment of independence.

With the clarification of the basic motive force of social development being the struggle of the popular masses for the defence of independence, perfect and scientific conception was -formed as to the whole process of the historical development of mankind in class society ,and up to date including the period after the establishment of socialist system, and scientific exposition was given to the current trend that revolutionary struggle is mounting in the countries lagging in the development of the productive forces ,and that these countries are heading for socialism.

The Juche idea gives a new clarification of the basic orientation of social development beside its basic motive.

As the struggle for the defence of independence is the basic motive of social development, man's independence is further expanded and strengthened through the struggle of the popular masses, and human history develops with the fuller realization of man's independence.

The immortal Juche idea not only gives profound exposi-

tion of the laws governing social progress but also powerfully inspires the working masses with struggle for an independent and creative life.

By expounding the truth that man is master of everything and decides everything, the Juche idea gives the working masses the proper understanding that they are masters of revolution and construction and they are also responsible for the revolutionary struggle and the work of construction and makes them deeply conscious of it.

The Juche idea makes clear that the popular masses are powerful and intelligent beings capable of remaking nature and society in a revolutionary way in accord with their will and demand and, consequently, vigorously rouses them with confidence in victory, stiffens their morale and powerfully inspires them to revolutionary struggle for an independent and creative life.

* * *

The immortal Juche idea enunciated by the great leader Comrade Kim Il Sung, the brilliant thinker and theoretician, which is based on the new philosophical theory, is the consummate

revolutionary world outlook of the working class because it gives perfect answer to all the theoretical and practical problems raised by our age.

Thanks to its profound, rich ideological and theoretical contents and to its combatant and revolutionary character, the Juche idea has firmly gripped the hearts of the revolutionary people all over the world, powerfully arouses them to the national and class liberation struggle and to the struggle for a new life, proving its great viability as days go by.

The contribution made by the great leader Comrade Kim II Sung to the development of the revolutionary thought of the working class and to the revolutionary cause for human liberation will shine for ever.

KIMILSUNGISM IS A MOST CORRECT, MAN-CENTRED REVOLUTIONARY IDEA

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The present era is a new era in which the majority of the popular masses have emerged as the masters of history. A revolutionary tempest is sweeping all over the world, demanding freedom and liberation.

Which road should we Japanese youth take in these circumstances?

Are we justified to remain buried in capitalist society where corruption and degradation ,are rife and money and power are everything, passing our days in indolence?

No. We can never do so. It is not proper for a man to do so.

In a stirring revolutionary age like the present era we the youth must devote all our ardour to the revolution. Only on this road can we enjoy a life worth living and the pride and joy as man.

What does it mean to devote the youthful ardour to the revolution?

It means that one should arm himself with the most progressive idea of the present time and, seeking guidance from it, lead an organizational life.

Speaking of the most progressive revolutionary idea, it

developed in each era. It was represented by Marxism in the mid-19th century and by Leninism in the early 20th century.

In the present age in which the popular masses of the world, freed from the imperialist and feudal oppression, have risen up in demand of independence, the most progressive revolutionary idea is Kimilsungism with the Juche idea as its quintessence.

Only by studying and acquiring Kimilsungism deeply can we acquit ourselves well of the revolutionary task the time set before us.

Now let us see what sort of a revolutionary idea is Kimilsungism with the Juche idea as the kernel.

President Kim Il Sung said:

"In the course of the long, arduous anti-Japanese revolutionary struggle the Juche idea was founded, developed and enriched and the ideological system of Juche was established in the Korean communist movement." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 283.)

The Juche idea was founded in the flames of the anti-Japanese revolutionary struggle. Having drawn lessons from the fact that the early Korean communist movement had been conducted mainly by some higher-ups, failing to root itself deeply among the masses and that they, divorced from the masses, had been indulged only in the factional strife which had nothing in common with the revolution, President Kim Il Sung, the revolutionary genius, went among the masses with a new revolutionary outlook on the world and waged a struggle in reliance on them.

In the course of the 15-year-long indescribably hard anti-Japanese armed struggle he confirmed the belief that one is responsible for one's own destiny and one has also the capacity for hewing out, one's own destiny, and came to have a firm conviction that the most correct stand and attitude to be maintained in the revolutionary struggle are to solve all

problems with one's own strength in the interests of one's own people and in conformity with the actual conditions of one's own country.

Guided by the Juche idea, President Kim Il Sung gave comprehensive answers to all questions—theory, strategy and tactics and the method of leadership—arising in the revolution and construction, and brought the revolutionary idea of the working class on to the highest stage, thereby consummating it.

The world revolutionary people call President Kim Il Sung's revolutionary idea Kimilsungism.

Kimilsungism has two characteristics. One is that it is thoroughly founded on the philosophical principle that man is the master of all things and decides everything, and the other is that it gives systematic, comprehensive answers to all problems such as ideology, theory and method, which arise in the revolution and construction.

It is important to note here that Kimilsungism is not one comprising the three different fields—idea, theory and methods —together, but it holds these three in an integrated way.

In other words, Kimilsungism is the idea, theory and method of Juche. It, therefore, can give uniform answers based on the philosophical principle to all the problems arising in the revolution and construction.

Today the revolutionary people of the world are advancing under the uplifted banner of Kimilsungism.

The study of Kimilsungism is getting intenser with each passing day in different sections of people even in developed capitalist countries like Japan, not to speak of the Asian, African and Latin-American countries.

It is an irresistible current of the times that the world people who advocate independence are taking the road of revolution purposefully, following Kimilsungism, the only revolutionary idea of the present time and a comprehensive and perfect idea that has reached the highest stage.

Kimilsungism Is a Revolutionary World Outlook That Lays Primary Stress on Man

Kimilsungism is a philosophy that gives primary consideration to man; it is a philosophy that interprets the world, regarding man as the central factor, and shows the way to transform the world, attaching the greatest importance to man.

Kimilsungism is based on the philosophical principle that man is master of all things and decides everything.

What does this philosophical principle of Kimilsungism explain? In other words, what are its meaning and content?

It makes clear the correlation between man and the objective world and gives a scientific answer to the problem of the position and role of man in the world.

The philosophical principle of Kimilsungism, first, gives a perfect answer to the problem of the man's position in the world by establishing the truth that man is the master of all things.

What does it mean that man is the master of all things? It means that man is the most advanced being that subordinates and transforms the world according to its needs and that he is a dominator who controls everything in the world.

Inasmuch as man is the product of development of nature it is, of course, impossible to talk about his being apart from the outer world. But this does not mean that man is subjected to the outer world. On the contrary, man has a complete sway of the outer world and subordinates it to him.

The whole course of the development of human history clearly shows that man dominates all things.

In the former days people were not unrestricted by the

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change of climate and weather; they could neither fly in the air nor go deep into the sea. Also, they were not free from the class suppression; they only lamented for their misfortunes.

But how does the matter stand now? People are not only remaking nature to get over the cold and drought but also able to fly in the air and go deep into the sea. They can overthrow the ruling class, strike out the road to socialism and communism and lead a happy life as they wish.

This shows that the history of mankind is a course in which. the extent of man's control over nature and society has been expanded limitlessly and a course in which the man's position as master of the world heightened boundlessly.

The philosophical principle of Kimilsungism, secondly, gives an answer to the question of man's role in the world by enunciating that man decides all things.

What does it mean that man decides all things? It means. that man plays a decisive role both in conquering nature and transforming society and that man is the most powerful being in the world.

Man's ability to cognize and transform has certain limitations according to specific periods. But its possibility is limit less, by nature. There is nothing incognizable and unchangeable for man.

History eloquently proves that how the reactionary philosophy, which, unable to believe in the greatness of man's energy, tried to set an absolute limit to it, met a miserable end.

In the past, in an attempt to prove the limited possibilities of man, some philosophers argued: "Man is unable to take the temperature of the sun's surface because he will die if he approaches it."

Yet, today we have a good grasp of not only the temperature of the sun's surface but everything from its inside temperature to its constituent elements by means of spectroscopic analysis.

This shows that the man's strength is limitless and he can decide everything

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As seen from the above, the scientific exposition of man's position and role in the world enabled us to form the correctest view of nature and society and has provided us with a powerful weapon for cognizing and transforming the world.

First, with the exposition that man is master of all things, there has been established a viewpoint that everything must be considered with the greatest importance attached to man and placed in his service. Nature and society are for people; they are worthless apart from them. On the contrary, they can show their original value to the full only when they are made to serve people.

Secondly, with the exposition that man decides everything, a viewpoint has been formed that nature and society can be transformed only by the energetic activities of people. Success of ,all work depends on whether the political consciousness of the people as masters is aroused and full play given to their talent or not. Success or failure of the revolution and construction only depends on whether the popular masses are made powerful beings or not.

Kimilsungism not only explains the law governing social development but also powerfully arouses the popular masses to the revolutionary struggle to lead an independent and creative life.

That man is master of all things and decides everything clears up the truth that human society has developed thanks to the popular masses' struggle to become the genuine master of nature and society, free from all sorts of oppression and subordination. And this helps the popular masses have a deep consciousness of their being master of the revolution, gives them firm confidence in the victory of the revolution, and inspires them to the revolutionary struggle.

The philosophical principle of Kimilsungism that man is master of all things and decides everything is based on the original theory of Kimilsungism on man.

This theory on man contains two aspects. One is the theory on man's independence and the other the theory on man's ideo-

logical consciousness. Of the two, the former is most important. President Kim II Sung has taught:

"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal....

"Ignoring independence is tantamount to ignoring man himself."

What a human being is has been one of the fundamental philosophical questions.

In the past, philosophical arguments were devoted mainly to questions related to man's origin.

Religion or idealism explained that man was created by "God."

Marxist philosophy placed the solution of the question related to man on a scientific basis and regarded man as the product of the development of nature, while stressing that matter was primary.

I However, in order to give a comprehensive answer to the question "What is man?" it was necessary to sort out the essential one out of many attributes belonging to man, that is, to make clear what it is that keeps man alive.

President Kim II Sung, the revolutionary genius, gave a most perfect answer to the question "What is man?" by discovering for the first time in history that independence represents a basic attribute of man.

Independence is an inclination to get oneself from the force of nature or from national and class subjugation; it is a concept expressing the positive characteristics for remaking and transforming nature and society.

It is an attribute inherent to man, which constitutes a basic attribute that determines life.

As man is endowed with independence he can have autonomy in his relation with the outer world and remake the latter purposefully to satisfy his demand through labour and revolutionary struggle.

Also, President Kim I1 Sung formulated anew the theory on man's ideological consciousness.

President Kim I1 Sung has taught:

"The ideological consciousness of a man decides his worth and conditions all his activities."

By explaining that all activities of man are determined by his ideological consciousness, President Kim I1 Sung gave a perfect answer to the decisive role of ideological consciousness.

As man has ideological consciousness he can transform the world purposefully in accord with his will and need, with-out blindly obeying the outer world. He can also control his action with his will and reason and, accordingly, bring miraculous success, bridging over difficulties consciously.

Numerous revolutionary practices in the past days bear witness to the validity of this unique theory and, at the same time, prove that man's ideological consciousness, that is, what sort of a revolutionary idea he is armed with, is of crucial importance in deciding man's worth or appreciating his strength.

As can be seen, man is a being to which independence is vital and which has ideological consciousness. This is why man can become master of all things and a powerful being that decides everything.

Kimilsungism not only gives ,a complete answer to the problems of analysing and remaking nature and society but presents before us an original communist world outlook.

This outlook has several distinctive contents. One is the attitude towards a socio-political life.

President Kim 11 Sung said:

"**We might say that socio-political life is more valuable to a man than physical life. He is a social being."** (Kim I1 Sung, *Selected Works*, Eng. ed., Vol. VI, p. 258.)

Man cannot be called a man simply because he has a physical life. He can be called ,a man only when he has a socio-political life. If he is forsaken by society and deprived of political independence, though he seems alive, he is virtually dead. There is a limit to physical life. But the socio-political life is an undying

life which can be inherited by people. This. is the very reason why the revolutionaries deem it far more honourable to die in the fight for freedom than to keep themselves alive in slavery.

Along with the attitude towards socio-political life, another important question in the communist world outlook is the attitude towards the revolutionary struggle.

It might be said that all the revolutionary struggles are, in a word, the popular masses' struggle to defend their independence. Therefore, man finds himself worth living and can defend his independence only when he lives for the revolutionary struggle. That is to say, it is important to consider the revolution as man's way of existence and take up an attitude that one cannot live without making revolution and should fight for the revolution all through life.

In addition, the attitude towards the leader of revolution constitutes the main content of the communist world outlook.

Both the attitudes towards socio-political life and revolutionary struggle must be manifested in the attitude towards a leader.

This leader is the supreme leader of revolution, the centre of unity for revolutionary organizations and the expression of the popular masses' will. The revolutionaries can discharge their duties to the revolution and the popular masses only by displaying their absolute allegiance to their leader.

On the basis of above arguments we may conclude that Kimilsungism is founded on a man-centered philosophical principle, that it has developed the working-class revolutionary world outlook on to a new stage and completed it in an all-round way, and that it is a great revolutionary idea that greatly stirs the popular masses to the revolution and construction.

Kimilsungism. Is the Encyclopedia of Revolution and Construction

Kimilsungism is also the encyclopedia of revolution and construction which richly contains the revolutionary theories covering all spheres of remaking nature and society and gives correct answers to all problems arising in the revolution and construction.

Thanks to Kimilsungism, the tasks to be carried out at all stages of revolution and the ways and means of their implementation have been made clear and the strategic and tactical principles to be adopted in the whole course or the building of socialism and communism have been laid down.

Generally speaking, the characteristics, content, scientific accuracy and might of a revolutionary theory, strategy and tactics are defined by the basic principle running through them.

What is the basic principle running through the revolutionary theory, strategy and tactics of Kimilsungism? It is that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction.

This principle underlies all the rich revolutionary theories and unique strategy and tactics of Kimilsungism. Because Kimilsungism is founded on the philosophical principle that man is the master of all things and decides everything and it is this principle that is applied to the revolutionary struggle and constructive work.

What, then, does the principle that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction mean?

Firstly, by defining that the masses of the people are masters of the revolution and construction, this basic principle gives an answer to the problem as to the position of the popular masses in the revolution and construction. In other words, it means that the masses of the people are the direct undertaker of the revolution and construction and decide the destiny of the revolution and construction.

This bears a double meaning. One is that the working people are the masters among the

different forces of society.

It is true that the positions held by different classes and strata in given society in the revolution and construction differ from each other. Yet, the orientation, goals and tasks of the revolution and construction are all decided by the popular masses.

Another meaning is that the masses of the people in each country are master of the revolution and construction in that country.

The revolution can not be exported nor imported, nor can it be made by others in one's stead. The revolution must be made by the popular masses of a country themselves. The Japanese revolution, too, must be carried out by the Japanese people themselves.

Secondly, by clarifying that the popular masses are the motive force of the revolution and the work of construction, the basic principle expounds the role of the popular masses in pushing forward the revolution and construction. In other words, it means that the main consideration should be given to the popular masses in solving all problems.

This also bears a double meaning. One is that of many factors operating in the revolution and construction, the decisive one is not the objective factor but the subjective factor of the masses of the people.

It is true that the objective factors should not be disregarded in carrying out the revolution and construction. But, it does not mean that if the objective factors are ripe the revolution and construction are carried out automatically. How the objec-

tive factors act upon the revolution and construction depends entirely upon how the popular masses make them act and, even if they are ripe, it depends on how the popular masses put up the struggle. In other words, the popular masses are the basic factor for solving all problems.

Another meaning is that it is not the international support and encouragement but the masses of the people of one's own country that plays a decisive role in the revolution and construction of each country.

The Fatherland Liberation War waged by the Korean people as well as the revolutionary war by the Vietnamese people is a case in point. It was entirely due to the internal force of the Korean and Vietnamese peoples, rather than the international support and encouragement, that US imperialism could be defeated.

Then, what is the reason for the proposition that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction?

One reason is that the revolution and construction are a work for the popular masses and that they are also a work to be carried out by them.

The revolution and construction are, by nature, for the masses of the labouring people to free themselves from all sorts of suppression and lead an independent and creative life as masters of everything. And it is the popular masses who created history in the past; without them it is impossible to establish a new social system.

Another reason is that the popular masses are the most powerful and sagacious beings in the world.

The popular masses are capable of making by themselves everything needed in the revolution and construction and of purposefully bringing the revolutionary situation to maturity. They can also grasp the direction of development of nature and society and make use of it purposefully in accord with their

demand and will. What is more, they can initiate activity to realize a single goal, concentrating their efforts on it.

As can be seen, only the masses of the people can do all these and they alone are the most powerful and resourceful beings in the world.

Yet, here one should be mindful of a fact that it does not mean that the popular masses can become the masters and powerful motive force of the revolution and construction of their own accord.

For the masses of the people to be the genuine masters and truly powerful beings, they should, first of all, be guided by the great leader of the revolution. The revolution and construction can be successful only when the masses of the people arm themselves thoroughly with the leader's revolutionary idea, join the revolutionary organizations organized by him, and act ac-cording to his will.

Also, the popular masses should seize the state power and means of production in their hands. Only then is it possible to guarantee their position as masters of the revolution and construction politically and economically.

How will the things turn out under the conditions where the state power and means of production are not in the hands of the popular masses as in Japan? The present state of things tells us that it is impossible for the popular masses to acquire the position of the masters of the revolution and construction and fully play their role as such. But when they are led by the revolutionary leader in their struggle, the popular masses will eventually be able to hold state

power and the means of production and become the genuine masters of the revolution and construction.

The principle that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction constitutes an ideologico-theoretical sum total of revolutionary practice in the present era.

What does the experience of the revolutionary practice in

.the present era teach? It teaches that once the simple and ordinary popular masses are armed with a revolutionary idea and united, they can display a really great force and demonstrate their strength in whatever difficult conditions they are in.

All the revolutionary theories, strategy and tactics of Kimilsungism are run through with this principle. This means that Kimilsungism attaches the greatest importance to man.

What specific feature do all the revolutionary theories, strategies and tactics of Kimilsungism have?

It is that unlike all the revolutionary theories in the preceding period, they are the revolutionary theories evolved with the masses of the people as the central factor and that they are strategies and tactics based on the role of the working people.

As to the essence of the revolution President Kim II Sung formulated as follows:

"In a word, all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence." (*Ibid*., p. 258.)

This unique exposition bears a profound meaning because it is thoroughly based on the viewpoint that attaches the greatest importance to the popular masses.

The same can be said of the explanation of the factor of revolution. President Kim II Sung's revolutionary theory elucidates that the revolution breaks out where the independence of the popular masses is trampled upon and repressed and, accordingly, the revolution comes from the infringement upon and denial of independence.

This is ,a unique theory emanating from man's essential requirement to defend and develop independence.

Thanks to this theory, exhaustive answers were given to the questions — why does the revolution take place in exploiter society, why must the revolution be made continuously in

socialist society and why is it that the revolution did not break out first in highly developed capitalist countries but broke out

first in underdeveloped countries, contrary to Marx's predict?

Kimilsungism has also given a correct answer to the problem of the decisive factor in the victory of the revolution, explaining that it is the politico-ideological preparedness of the popular masses. And the strategy and tactics of the revolution set forth by Kimilsungism are evolved from the role of the masses of the people.

This means that when working out the strategy and tactics of revolution it is necessary, first of all, to calculate what the popular masses demand and how much they have laid up their energies and to enlist their energies to the maximum.

Because of these characteristic features the revolutionary theories, strategy and tactics of Kimilsungism can lead the complicated struggles properly at the different stages of the revolution and construction and serve as all-conquering militant weapons.

What then is the content of the revolutionary theories expounded by Kimilsungism.

First, Kimilsungism, enunciating the theory on the national and class emancipation, put forward the tasks to be carried out at each stage of the revolution and the ways and means to carry them out. Included here as the main content are the theories on the anti-imperialist, anti-feudal democratic revolution and the socialist revolution.

Secondly, expounding the theory on socialist and communist construction, Kimilsungism has completely enunciated and systematized the essence of socialist society and the lawfulness of its completion and, at the same time, set forth the revolutionary course of the building of socialism and communism and the strategic and tactical principles to be applied in that course. Included in this as the chief content with originality and universality are the theory on the features of communism and its essential requirement, the theory on the revolutionary course of the building of socialism and communism, and the theories on the capture of two fortresses and on the three revolutions.

Thirdly, Kimilsungism has established in a unique way the theory on the world revolution as well. Exhaustively elucidated in this are the theories on the universal law governing the world revolution, the theory on the basic strategy of this revolution and the principle of forming its forces and the ways and means for it.

On the basis of the above arguments it can be said that Kimilsungism is the encyclopedia of

revolution and construction containing the revolutionary theories for all fields of reshaping nature and society and giving unique and perfect answers to all problems arising in the revolution and construction.

Kimilsungism Is a Perfect Methodological System for Taking the Attitude of Master in Revolution and Construction

The principle that the masses of the people are the masters and, at the same time, the motive force of the revolution and the work of construction demands that the popular masses take the attitude of a master in the revolution and construction.

This means that they should exercise the right of, and discharge the responsibility of, a master and play their role as such in all respects.

How is the attitude of a master manifested then? President Kim I1 Sung has taught:

"The attitude of a master finds expression in an independent and creative stand." (*Ibid*., p. 257.)

Only by firmly maintaining the independent and the creative stand can the popular masses take part in the revolution and construction with the responsibility of a master.

Giving a comprehensive answer to the question of the independent and creative stands, Kimilsungism clearly defines them as the basic stand and fundamental method the masses of the people should adhere to in the revolution and construction.

By doing so, it gives comprehensive exposition of the stand and method to be maintained in the revolution and construction.

Let us first examine the independent and creative stands.

What is the independent stand? It is the revolutionary stand of the popular masses to defend the right of a master and discharge their responsibility as such in the revolution and construction and the fundamental stand which they must maintain in the revolution and construction.

The independent stand has two meanings. Firstly, it means maintaining autonomy in the revolution and construction and solving all problems according to one's own conviction, using one's own brain.

Only by maintaining the independent stand can the masses of the people winnow right from

wrong under any circumstances and defend their stand as masters with confidence.

Secondly, it means solving all problems in the spirit of self-reliance. This is the stand by which one should make the revolution of one's country mainly with one's internal forces and carry out the construction of one's country by the labour of one's people in reliance on the natural resources of one's country.

Only by displaying the revolutionary spirit of self-reliance, can the people of each country creditably accomplish the tasks devolved upon them as masters in the revolution and construction and fulfil their duties to the revolution of their country.

The independent stand represents the fundamental stand of the popular masses because it is, first of all, the stand derived from independence which keeps man alive.

Man has an independent force capable of remaking and transforming nature and society according to his needs. This

is the very reason why the popular masses can become the masters of the revolution and construction and take as the fundamental stand the independent stand whereby they judge all problems according to their faith and solve them by themselves.

Now, what is the creative stand? It is a revolutionary stand that enhances the role of the popular masses, the master of the revolution and construction, and it is the fundamental method which the working masses must apply in the revolution and construction.

The creative stand bears two meanings. Firstly it means carrying on the revolutionary struggle, believing in the strength of the popular masses and giving full play to their revolutionary zeal and creative enthusiasm.

Since the masses of the people are masters of the revolution, they must be brought into action, and inasmuch as they are also the motive force of the revolution and construction, it is essential to rely on them.

There is nothing impossible if the creative stand is maintained and the strength of the popular masses is brought into play.

Secondly, it means solving all problems arising in the revolution and construction in conformity with the actual conditions of one's own country.

The question of class relationship to be solved in the revolutions of different countries varies and the maturity of these revolutions differs, and their circumstances cannot be the same. All countries, therefore, cannot make their revolution in the same way; they should in any case

creatively apply the universal truth of the revolution in conformity with their actual conditions. Only by keeping up the creative stand can the people of each country successfully carry out the revolution of their country.

The creative stand constitutes the fundamental method that the popular masses must employ, because it accords with creativeness, an essential attribute of man. Man is a creative being that solves everything by itself using its own brain. That

is why the popular masses take the creative stand of solving everything by constantly giving full play to their zeal and initiative as their fundamental method.

As seen above, the independent and creative stands are the basic stand and the fundamental method which the popular masses must maintain and apply in the revolution and construction. Only by defending the independent and creative stands can the masses of the people fulfil their right and responsibility as masters and enhance their role as such in all affairs.

These independent and creative stands run through the principle, system and method of mass leadership expounded by Kimilsungism.

What is the principle of mass leadership elucidated by Kimilsungism? It is the revolutionary mass line.

The revolutionary mass line is a line that calls for firmly defending the interests of the masses of the working people, educating and remoulding the masses, enhancing their role, believing in their strength, enlisting their inexhaustible energy and thus accomplishing revolutionary tasks. This is the principle of mass leadership stemming from the proposition that the masses of the people are the masters and, at the same time, the motive force of the revolution and the work of construction.

What is the system of mass leadership propounded by Kimilsungism? It is the unitary leadership system of a leader.

The role of the popular masses in the revolution and construction is unthinkable apart from the unitary leadership of a revolutionary leader. Only by following the unitary leadership of the revolutionary leader can the popular masses take the attitude of a master in the revolution and construction.

The leader of revolution is the supreme leader in the revolutionary struggle, the centre of unity and cohesion for revolutionary organizations and the highest personifier of the ideology and will of the popular masses. The revolutionary leader initiates the guiding idea of revolution and arms the masses with it so as to make them the masters of the revolu-

tion and construction. He forms the revolutionary organizations and rallies the masses as one to mobilize them in the revolutionary struggle and sets forth the strategy and tactics of the revolution to guide the masses and lead the revolution to victory.

Therefore, only when the popular masses bear absolute allegiance to their revolutionary leader can they properly defend their interests, maintain their stand as the master of the revolution and construction and creditably fulfil their role.

President Kim II Sung, the revolutionary genius, is a great revolutionary leader who illuminates the road to victory, person-ally meeting the revolutionary demands of the present time and guiding the destiny of the people.

President Kim II Sung is the founder of Kimilsungism, the immortal encyclopedic revolutionary idea.

Comrade Kim It Sung is a revolutionary genius who not only has led the Korean revolution to victory but also is leading the people to victory with the seasoned art of leadership, illumining the road ahead of the world revolution.

President Kim I1 Sung is a benign father of the people who personifies the noblest virtues.

The masses of the people must struggle, having President Kim Il Sung as their leader and faithfully following his leadership and immortal Kimilsungism. Only by doing so, can they defend the stand of a master and discharge their role as such in the revolution and construction.

Next, what is the method of mass leadership propounded by Kimilsungism? It is a revolutionary method of work and a popular style of work.

What is the revolutionary method of work? It is a work method that enables the popular masses to hold the stand of a master and play their role as such. It has two characteristic features.

One is that it is a true communist work method. It is because the revolutionary work method calls for placing the popular masses' interests above everything and dealing with

everything in such a way that it suits them, solving all problems in reliance on the popular masses' strength while sharing sweets and bitters with them and, further, making the popular masses more independent and creative beings.

Another characteristic feature is that it is the most powerful work method. It is because the

revolutionary work method makes it possible to firmly rally the popular masses around the leader and enlist their energy in every way.

The revolutionary work method was created by President Kim It Sung in the course of his 50-year-long struggle; it might be called the "work method of his style."

What is the popular style of work?

It is a style of work that renders it possible to cement the ties of kinship between the revolutionary organizations and the popular masses and makes the latter take part in the revolution and construction consciously.

As we have seen, by elucidating the fundamental stand and method that the masses of the people must maintain in the revolution and construction, Kimilsungism provides an important guarantee for defending and developing the attitude of a master.

At the same time, by explaining the question of the principle, system and method of mass leadership, Kimilsungism has consummated the methodology of the revolution and construction.

THE JUCHE IDEA AND MAN'S ROLE IN THE WORLD

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I would like to express my humble view on the problem of the role of man in the world viewed from the standpoint of the Juche idea.

1. Man Is Master of Everything and Decides Everything

This teaching of Comrade Kim Il Sung tells us what the basis and fundamental principle of the Juche idea are. The above definition of man's role in the material world is a materialistic definition of man.

One of the criticisms hurled by capitalist theoreticians against socialism was that it deprives man of everything essential. This was caused by the failure to clarify in philosophical spheres the correlation between man and the world and his role in the world, from a socialist viewpoint. This has already been explained correctly and concisely by the Juche idea.

Comrade Kim Il Sung said:

"Remaking nature and society is also for people and it

is work done by them. Man is the most precious treasure in the world and he is also the most powerful." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, pp. 261-62.)

This teaching means that one must view the world with man as the central factor. Formerly man was regarded as part of the material world and attempts were made to interpret materialism, considering man as one of different material elements.

With the creation of the Juche idea man came to be valued higher than ever; he is considered the highest form of material development, and the very starting point in the estimation of the value of things.

Revolutionary theory has so far systematized a number of views refuting the views of its

counter theories under capitalism.

It was generally considered that capitalism is based on individualism whereas socialism on collectivism. However, no one could delve deep into the essence of these problems, and accordingly, the terminology was construed only mechanically, thus causing irretrievable errors. From a highly coherent theoretical point of view, the revolutionary theory assigns the decisive role to trade unions, ordinary organizations and social collectives and enables them to carry out the revolution responsibly under the guidance of the party, their vanguard.

But even though such a proper judgement is made, it is forgotten that classes, the party and social organizations are composed of people, thereby failing to clarify the specific role played by man in all work.

What is important here is that the role played by the individual in the social collective cannot be denied.

It is man who maps out and proposes the political lines. If such a man becomes a leader who guides the revolution, his influence will be decisive.

And the leader's thought and action always exert influence on the collective, and therefore, scientific revolutionary theory does not ignore people who should be encouraged to play proper role.

The class, the party and social organizations consist of

people. The role people play in production has common aspects. They are apt to receive ideological influence exerted by the rulers in their efforts to detract people from the right road. So, a 'theory that attempts to solve every problem, negating man's role, regards man merely as material object that forms organizations, and deviates the theoretical views from man, should be considered as extremely trifling and erroneous.

It must not be forgotten that the revolution must be made in accordance with working-class ideology, not for the interest of any abstract organization but for the interest of man.

Therefore, we develop the Juche idea with the main stress on people who form the class, the party and social organizations. At a time when revolutionary theory had to be set forth for the present times, Comrade Kim II Sung authored the Juche idea. In my opinion, the very basis of this idea lies in attaching the greatest importance to man.

The Juche idea teaches us that it is man who actively transforms and conquers nature and society.

Man uses the laws of nature so that with his intellectual faculties he can adapt nature to his will.

However, as the scientific analysis of social transformations in human society shows, man transforms and develops social relations according to his judgement amid dialectical contradictions.

In this analysis we could find no one who would just wait for spontaneous transformation of nature and society.

On the contrary, man as master of nature transforms the world constantly to meet his purposes, intentions and aspirations. That is why the Juche idea defines man as master of nature and society and as his own master.

2. Man Works and Fights for Independence

Karl Marx scientifically expounded that human society progresses and develops through labour and struggle.

And, now is the time to settle, through analysis based on the Juche idea, the question which remained unsolved—why does man work and fight?

Man is a social being and what is vital to him is independence.

It is explained that man's independent position means defending his rights as master, fulfilling his responsibility as master of the revolution and considering and solving all problems to suit his views and his ability, on the basis of analysis of his experience and given conditions. It also means solving these problems by his own efforts.

The Juche idea attaches importance to the necessity for man to decide his destiny by himself. Herein lies the reason why independence is called man's life.

As regards this point Comrade Kim Il Sung taught as follows:

"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal. We might say that socio-political life is more valuable to a man than physical life. He is a social being. If he is forsaken by society and deprived of political independence, though he seems alive, he is virtually dead as social human being. That is why the revolutionaries deem it far more honourable to die in the fight for freedom than to keep themselves alive in slavery." (*Ibid*., pp. 257-58.)

An analysis of human history, the history of class struggle, convinces us of the correctness of this conception. For example, in slave and feudal societies where the independence of the

working people was trampled underfoot by the ruling

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classes, the popular masses always fought for independence till their societies were transformed.

The process of social development was the process of liberation of man from all forms of enslavement; it was the process of struggle to become the full-fledged master of nature and society.

Man conducts activity to transform nature within the definite framework of society.

Therefore, we cannot separate him from society and collective when we observe him from a scientific viewpoint. Man is a social being, and we can see that in view of his activity, he comes to have a socio-political life as important as his physical life.

Since man conducts political activity, if man loses his political life, it is tantamount to losing his physical life. As he ceases to exist physically if he loses physical life, so he is as good as dead in society if he is deprived of his socio-political life. Man's life itself is social activity and existence. So if he simply eats and sleeps to keep himself alive without engaging in social labour or political activity, his life cannot be called a genuine man's life.

If man allows himself to be shackled to others by losing his independence, he is worthless as man and his existence itself becomes meaningless. This explains why man is not afraid of any sacrifice in order to defend his independence and fights to free himself from all forms of oppression even at the risk of his life.

The conception that where there is oppression there will be resistance and revolutionary struggle emanates precisely from this fundamental principle of the Juche idea.

The independent stand signifies defending the rights as master of the revolution and carrying out his responsibility as such. In other words, it means discarding the spirit of dependence on others, using one's own brains, believing in one's own-strength and relying on his own natural resources to solve problems facing him.

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As it was made clear what is essential to man as a social being is independence, we were able to realize that our independence had been trampled down by the ruling classes for thousands of years.

Man's labour for the production of material wealth is in-dispensable for the existence of man and society. But labour had been regarded as source of pain or misfortune, because in the old

societies where different classes existed the production of wealth always presupposed oppression.

Independence began to emerge in full when the working class seized power.

But this must be regarded as one of many processes. Because even after the seizure of power by the working class, the fetters of class society and restrictions of nature still remain.

In order to liberate man from these survivals and fetters, it is necessary to carry out the technical revolution, part of the current socialist construction, as well as the ideological and cultural revolutions.

In the former days it was theorized that the task of technical revolution was set forth as a means for merely increasing productive forces and laying material foundations of socialism and communism.

From the standpoint of the Juche idea we come to view the technical revolution as a means for freeing people from arduous and labour-consuming jobs, for the technical revolution provides concrete conditions for genuine independence.

The narrowing down of the distinctions between heavy and light labour and between peasants and workers and the emancipation of man from inhuman, arduous and difficult work means precisely regaining independence.

Through his labour man not only makes what he needs for his existence but also sets a new goal and voices new needs. Thus, he carries on activities to attain the goal and satisfy his needs. Such is the basis of man's activity for remaking nature.

The problem of ideological revolution is raised at this

stage. Its substance is to awaken people and free them from the fetters of the world outlook imposed by the bourgeoisie.

From the above-mentioned, we can see how the idea on independence is practically applied to the development of the revolution in different stages.

The concept of independence concerns how its goal is set; the goal should be fixed so as to bring more benefits to people and convince them that they should participate in the revolution and consider independence as their own lives. Independence is a right inherent in the people, because they establish independence with a collectivist spirit in their position. This, however, does not mean that there is no possibility for each to contribute his material and spiritual efforts to establishing independence according to his ability, by joining other people in their

efforts. Any collective social organization, if it functions to deprive people of their creative independence, will become nothing but a repressive machinery. A mere, clear theoretical understanding would not be enough. It should be carried into practice without fail.

Therefore, man's independence should lead to the correct work method. Man must conduce to formulating a correct policy according to his ability.

Man should not reduce himself to a slavish and dependent position contrary to independence, because if he does, he is virtually dead in society, losing so much worth as a human being.

A mere understanding of the need to fight in defence of independence to abolish capitalism, an unequal social system, and build a fair society free from exploitation would still fall short of the mark.

Man's independence should form an essential component not only at the stage of this struggle but also at the stage of the building of a new society.

I have already mentioned that the independent stand means discarding dependence on others and solving all problems raised by using one's own brains and making one's own efforts.

If one loses independence, he becomes no more than a pitiable fellow who has failed to rid himself of servility even though he styles himself a revolutionary—a being devoid of reason or a snob who blindly carries out others' orders and instructions, acting as if on his own.

If a party fails to hold fast to independence, accepting policies unsuited to the reality of its country, it will be unable to achieve the aim of the revolution and socialist construction.

If a country keeps itself subservient to big powers in dealing with the essential problems, its material and moral catastrophe will be unavoidable.

There can be no socialist revolution apart from independence. This idea precisely constitutes the basis of the Judie idea initiated by Comrade Kim Il Sung.

3. How Does Creativity Function in Man's Effort to Remake Nature?

Man's creativity renders it possible to enhance the role of the popular masses in transforming society.

Man is a creative being who remakes nature and produces the material wealth needed for his existence, through labour.

The history of social production is nothing but a history of human activities through which man remade nature to serve his own interests and created material means to meet his own needs.

Man remakes nature and at the same time transforms him-self and society.

Man steadily reshapes himself internally without letup while creating necessary new material wealth and a new form of society.

Man's creative stand is the fundamental method that we must adhere to in transforming nature and society.

The creative attitude is an attitude of relying on the revolutionary enthusiasm and creative efforts of the masses of people.

We should apply the Marxist-Leninist fundamentals and the revolutionary experience of other countries in conformity with the historical conditions and features of our own countries.

In order to take the creative attitude we should also combat dogmatism by all means.

If we introduce mechanically the principles applied to different social and historical reality, we will inevitably sustain setback and find ourselves estranged from the popular masses. This is because the masses will not regard a dogmatist as a guide to the most just society free from exploitation and oppression but as a complete stranger. The historical reality of each country has in itself peculiar economic, moral, psychological, technical and social elements; they demand to indicate the correct revolutionary road by creatively applying Marxist-Leninist theory and foreign experiences gained in revolutionary development.

In theory and practice revolution cannot be made without preparing positive conditions. So it is said that there is no ready-made formula for revolution. A creative attitude as a revolutionary method of work for social transformation plays a decisive role precisely in critically accepting other countries' experiences and interpreting them correctly in consideration of actual conditions—material characteristics and socio-political traditions of each country.

This creative attitude of man finds its expression in establishing Juche in the political and economic spheres.

People who fail to acquire the creative attitude will lose their own views and in the long run fall into dogmatism, and be unable to take correct steps and make any contribution to paving the right road to revolutionary changes. In the end, they will stand in the way of effecting such changes.

The Juche idea is a valuable ideological basis for the creative attitude of man.

Comrade Kim Il Sung has given a unique interpretation to the universal guiding principles of Marxism-Leninism created in entirely different historical circumstances from our present conditions and explained them convincingly to suit the realities of our era.

As regards this, Comrade Kim II Sung taught:

"The Juche idea is in full agreement with the fundamental principles of Marxism-Leninism; it came into being as a reflection of the new stage of development of the international communist movement and its essential requirements." (Kim I1 Sung, *Selected Works*, Eng. ed., Vol. V, p. 501.)

Comrade Kim Il Sung originated the most correct guiding principle to solve the theoretical and practical problems of the revolution which had remained unsolved.

Marxism-Leninism assumes a creative nature by origin, and its theoreticians always interpreted it creatively.

Revolution emerges and develops by dint of internal factors of each country.

Revolution is carried out by the working class and the people of each country under the leadership of the party. The working class, people and the party in each country carry out their own revolution. They make the revolution in keeping with their own concrete reality and the conditions of their historic development taking into consideration foreign revolutionary experiences and their theoretical contribution; on the whole it is a creative process which they alone can carry out.

Marxism-Leninism is not an immutable idea but a creative doctrine which has to be applied and developed to suit new circumstances of the revolution and construction.

The Juche idea envisages the independent and creative solution of problems ,arising in the revolution and construction. In other words, it is fully in accord with the creative spirit of Marxism-Leninism.

4. Revolutionary Examples Are Determined by the Thinking of Man

Ideological consciousness is 'a determining factor of man's action.

Success in the revolutionary struggle depends on people's ideology. Those with stronger revolutionary will and higher level of ideological consciousness make greater efforts to carry out the revolution, devoting their ability, talents, ardour and creativity.

From the theoretical viewpoint economic contradictions entail social changes.

But social changes take place when the exploited become conscious of their part in the development of production and strive for their independence.

Under the capitalist system in which the contradiction between the bourgeoisie and the proletariat is basis, such changes come from the ideological consciousness of the proletariat who wishes to establish a most equitable social system without exploitation.

Hence the importance of defining what our conception of consciousness is.

A great contribution of the Juche idea is that it has defined that man's ideological consciousness plays a decisive role in transforming and developing the social institution.

External influence is not necessary for society or people to acquire the ideological consciousness urging them to make revolution.

On the contrary, there is in each person and a given society the capacity of heightening his ideological consciousness and the capacity of finding the road to independence and liberation.

However, this does not mean that such ideological consciousness is formed by itself. We should rather understand it as a product of revolutionary practice and education.

All modes of production including the capitalist mode of production known in history were decided by the basic contradictions between the exploiting and the exploited classes. Class struggle as a product of these basic contradictions is the factor bringing about social changes. The exploited classes have al-ways fought for fuller independence, which is human nature, and, accordingly, this independence takes on activeness. In the modes of production based on class inequality there is always injustice but no independence; so there is always a struggle to win it. But the struggle does not take place by itself simply because the people are conscious of oppression. The ideology of exploiting classes seeks to paralyze the consciousness of the working people even when these people are aware that they are exploited. Therefore, it is not enough for them to be aware of the given circumstances.

The point is to choose a positive example, a new future. When we say about consciousness, we should touch on this question.

Comrade Kim Il Sung taught:

"For a revolution to take place, the subjective and objective conditions must be created. Each country's revolution should be carried out to suit its specific realities in which the objective revolutionary situation is created. However, this by no means signifies that the revolution can develop or ripen by itself. It is always the case that the revolution can be advanced and brought to maturity only through hard, active struggle by revolutionaries." (*Ibid.*, pp. 240-41.)
I have so far explained the three basic elements of man's position in the world on the basis of the Juche idea—independence as a man's intrinsic nature, the creative attitude as a method of struggle and ideological consciousness that gives people purpose and strength necessary for winning victory.

I have tried to explain in detail the fundamental elements

that show man's role in the world, in accordance with the principle of the Juche idea.

Only those who, with this idea, can lead their people to liberation and the building of a new society are true revolutionaries.

It is these people, these persons who can hew out their destiny.

We are living in a glorious era when the masses of people are masters of history. Now is not an era of any dilettantes, reformists or modernists but the very era of revolutionaries. Our chief enemy is imperialism.

We should launch a resolute battle by using weapon of ideological consciousness, by the strength of the proletarian consciousness and with clear prospects for a society free from oppression. Let us wage a resolute struggle to smash imperialism to smithereens by the efforts of the revolutionaries throughout the world. We are sure to win.

The great Juche idea lights this path for us.

We thank Comrade Kim I1 Sung for providing us with an excellent weapon that awakens us, stirs up our mind and in-spires strength in us to defeat the enemies of the people.

Long live Comrade Kim II Sung!

Long live the great Juche idea!

Long live true revolutionaries fighting for communism!

Long live the revolution!

THE JUCHE IDEA IDENTIFIES MAN'S PROPER PLACE IN SOCIETY

Vishwanath

Chief Editor of Indian Paper *Indian Times*

Comrade Kim Il Sung founded the Juche idea during early liberation struggle and organized the national forces to uproot the devilish oppressors and exploiter-colonialists. The world is fully aware of how with only one weapon i.e. the Juche idea, Comrade Kim Il Sung was ,able to strike fatal blows on the enemy. It is also a known fact that Korea made a great progress in agriculture, industry and trade within a very short time only relying on the Juche-line-of-action.

It is a recorded fact of history that American forces had to seek the end of hostility in Korea in 1953 due to the determination of Koreans, reinforced and reinvigorated with the Juche spirit, to fight out to the end to attain independence.

Comrade Kim Il Sung, the great leader of the Korean people, said:

"Ignoring independence is tantamount to ignoring man himself. Who likes to live shackled to others? Why did people fight to overthrow the feudal system in former days and why are the working class fighting against the capitalist system today? Needless to say, working people wanted to extricate themselves from feudal slavery just as they want to free themselves from capitalist exploitation and oppression. We are fighting against imperialism in order to liberate our nation

completely from its yoke and enable it to enjoy freedom as a sovereign nation. In a word, all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence....

"In order to become the master of its own destiny, a nation must have an independent government and firmly guarantee political independence. This is why the Juche idea should first be embodied as the principle of independence in politics." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 258.)

But political independence without economic independence is a myth. Economic independence is the material foundation for political independence. A country which is economically dependent on outside forces becomes a political satellite of other countries; an economically subjected nation can not free itself from colonial slavery politically.

Korea today is the only tax-free country in the world. It is the only land in the world which has developed, prospered and progressed and the benefits of prosperity are being enjoyed by all the people. Korea provides free education, free housing, free child care, free medical facilities, etc. to its people. Korea meets the bare minimum requirements of man—food, clothing, shelter and work for all. This has been possible due to the inspiration derived by Koreans in practicing Juche under the active guidance of their beloved leader Comrade Kim Il Sung.

Renowned philosophers and scientists all over the world are highly impressed by the revolutionary successes achieved by Korea under the banner of Juche as conceived by Comrade Kim Il Sung.

The Juche idea or as the internationally renowned philosophers and scientists call it, Kimilsungism, is a philosophy that has potential power to achieve what had hitherto been impossible for the man to accomplish.

Under the leadership of Comrade Kim Il Sung Korea has become one of the strongest countries of the world economically relying mainly on its own resources. Juche as the weapon for

self-defence and self-reliance has now proved to be a landmark of history.

Wonder-struck by the successes scored by Korea in every sphere of life, renowned philosophers and scientists of the world are now engaged in the deep study of. the philosophy of Kimilsungism and introducing and following Juche as the basis of progress and prosperity in all their thinking and for the success of their new plans and programmes. They have now come to believe that implementation of time-bound programmes can succeed only if Juche spirit is infused in them at every stage of planning.

It is notable that for the past several years there is a big recession in trade and industry all over the world but Korea has been free from this evil shadow. There is no recession and the production targets are being met before time. Production has increased in every sphere and Korean economy is growing stronger day by day.

Why is Korea an exception? It calls for a proper study of Juche in its proper context amongst the people of the world. Through adopting Juche philosophy in letter and spirit other countries and nations can accrue similar results as Korea has shown. There is no doubt about it.

It is, therefore, not out of context when Comrade Kim Il Sung lays special emphasis on the role Juche spirit can play for the developing nations and third world countries.

Today, the prestige enjoyed by non-aligned and third world countries is due to the call given by the great world leader Comrade Kim Il Sung to resist exploitation and share each other's happiness and sorrows on give-and-take basis. He has rightly suggested to the third world

countries to break all old traditions and adopt a new slogan of brotherhood and joint responsibility for progress and prosperity of the people with mutual understanding. The people in developing countries should so mutually arrange and manage that they should get what they want and should shed (part with) what they can.

He has also suggested exchange of cultural, social and

educational delegations to strengthen the bond of fraternity and understanding and free exchange of technical know-how without any reservations coupled with exchange of commodities for development and progress of all the countries on the basis of dignity and equality of stature. He has found it particularly important for peace that world's resources and wealth should be shared by all for the benefit of man.

The developing third world countries have already started relying on their own resources and a great progress has been made in this direction.

The developed capitalist societies now find themselves completely alienated and chocked and are gasping for fresh air. Their continuous exploitation in the role of all powerful "superior masters" and colonialists is coming to an end and the man is looking forward to explore the myths and mysteries of the natural wealth and resources hitherto remaining hidden and unheard of in a "free" atmosphere for the benefit of the human race or the people of the world as a whole.

Kimilsungism teaches us that there is a vast ground and potency in establishing a free society with man absolutely free. The "free" man's contribution from ancient to the modern times for the development, progress and growth of civilization by his own efforts had been marvellous and astounding. It is an established reality that man is the supreme being and master of his own destiny. It is our ideological consciousness and independent judgement that man is the hewer of his own destiny and he has shaped the world what it is today and he will shape it tomorrow which has prompted us to come together and reaffirm our faith in the supremacy of man as defined in the Juche idea. The world seems to have awakened to this outlook and it is bound to catch on, for it is not only an established fact but also the only hope for mankind.

Man is thus the master and lord of all his surroundings.

Man has not been created for nature, it is the nature which has been created for man. Nature has never moulded man according to its requirements. It is the man who has transformed

nature to suit his ends. He has totally changed it beyond recognition.

Imagine the early man braving the vagaries of nature. It is with his creative power, his genius, his consciousness that he had mastered over the unpleasant elements and established his supremacy over nature and other species. It is not that man had an easy victory over other species nor am I trying to establish that the other species on the earth, in the seas and the skies were weaklings and were merely waiting for the man to come and conquer them. Nature is very vast and all pervading. It has frightening elements, deadly storms, floods and inherent anti-man vagaries. Man waged a relentless war against all this. He harnessed everything, moulded it nearest to his own requirements. How? He did it by his wisdom, his thinking power, his labour, his constructive factors and his self-reliance.

We see sprawling cities, dams over rivers, man's mastery over the cosmos.

The vitality of the Juche idea is felt among the revolutionary people of the world. Keeping with changing objective situations, Comrade Kim Ii Sung also solved problems such as past revolutionaries had failed to foresee, and he did this always relying on his revolutionary spirit, independence and the strength of the masses.

Today, world revolution is developing in a manner hitherto unforeseen. In earlier revolutionary times capitalist countries developed evenly and, therefore, it was difficult to make socialist revolution in a single country. Accordingly, the inevitability of a simultaneous revolution was propounded.

In the later period, as capitalist countries unevenly developed, strong capitalist countries entered the stage of imperialism and the contradictions between the imperialist powers came to the surface. It was expounded that the revolution would break out in a weak link in the chain of capitalism and that the ruin of capitalism forecast earlier and the building of socialism v would be possible in a single country.

However, at the present time, as is already clear, socialism

has triumphed with a nation and a state as the unit and, in particular, the anti-imperialist struggle has been most developed in colonial countries marching forward to socialist revolution. As a result, world imperialism is now on its last legs.

The Juche idea fully acknowledges the fundamental principles that labour is the prerequisite to man's existence, and that the economy is the basis of society. In addition, it enunciates independence, which is man's essential characteristic, the positive role of consciousness and the reaction of the super-structure on the economic basis. The Juche idea lays the main stress on men in handling all problems and gives the first consideration to men in determining everything. In order to put the main stress on man, it is imperative to thoroughly de-fend independence as man's essential characteristic. It is explained that since man's independence is established, his consciousness has a relative independence to the material world and that the

most valuable and powerful being is man who has progressive ideology and consciousness and carries out purposeful activity.

Self-reliance is a thoroughly revolutionary stand for a people to accomplish the revolution in their country mainly relying on their own forces; it is an independent stand of building up their country through their own labour and with their own national resources. Lack of the revolutionary spirit of self-reliance may result in loss of faith in one's own strength.

I must say that self-reliance also gives the much needed independence of action to the man. Independence is what keeps a man alive.

Here I may stress that the process of social development is the process in which men, freed from all fetters, become true masters of nature and society.

Men carry out their activity to transform nature living in a definite society. In reality, there is no man who is outside of society and the collective. Man is a social being and people lead a social life. Therefore, they have not only physical lives but also socio-political lives. If a man as a social being loses his

socio-political life, he is as good as dead, though he is alive. When man does not take part in social labour and socio-political life and only whiles away his days, his life cannot be called a true human life. Moreover, if he loses independence and is shackled by others, he will be worthless as a human being and his existence itself as such will be ignored. For this reason man strives to defend his independence with irresistible force and fights at the risk of his life to free himself from all sorts of oppression. From this fundamental principle of the Juche idea emanates the idea that where there is oppression there will be resistance and revolutionary struggle.

The history of struggle up to this date confirms this truth of the Juche idea.

From time immemorial, the effort of man towards continuing to be an independent being has been thwarted by man himself. Strangely enough, man proved the enemy of man. Clans and tribes were formed, regulations made whereby man fettered man. The chieftains exploited man to suit their own ends. In the name of progress and advancement, man toiled, laboured, tilled the land, but the fruit of his labour began to be usurped by the chieftains. He merely became a slave. When the society further progressed, man's evolution passed from one stage to another; different systems were introduced. Man began

,. trade after agriculture and diverted his energies towards scientific inventions, resulting in industrialisation. This lied to the growth of capitalism. Where sprawling cities were built, slums also emerged. Capitalism led to the heinous exploitation of the working class by the capitalists who had amassed "buying power"—the wealth—on the strength of the work put in by the

working class. I will not like to narrate here again the past history of this exploitation as the events in 20th century itself, our modern times, still abound with such exploitation in our own midst.

Such exploitation created an unjust economic order which generated a vicious cycle. Not only there were discriminations in the given groups of societies but the nation as a whole seem

ed to be divided between the haves and have-nots.

I find that the great leader Comrade Kim Il Sung while emphasizing superiority of Korean socialist system, has dealt with this subject and defined it marvellously. I quote his words:

"In an exploiter society, the toiling masses are not the masters of society but victims of exploitation and oppression, suffering all sorts of humiliations and insults to their dignity, because they hold no state power and own no means of production. In capitalist society where money is everything, even the dignity of a man is determined by the amount of money he has; poor people are treated like commodities." (*Ibid*., pp. 327-2S.)

He further says:

"Only in socialist society can the working masses enjoy an independent and creative life as real masters of society. Today all our government policies are geared to the interests and happiness of the workers, peasants and other working people; all the wealth of society is dedicated to the promotion of their welfare." (*Ibid*., p. 328.)

In glaring contrast, in capitalist society where state power is in the hands of the small minority of exploiting classes, the working masses have no political rights or freedom. The working people do not even have the most elementary right and freedom to press their point. I do not say that there is no freedom, of expression in some of these societies. What I want to emphasize is the gap between reality and practice. The "freedom" much vaunted by exploiters is a myth. It is only a cry in wilderness. These theoretical rights where they exist are totally ineffective. The working class—the creators of wealth, only have the obligation to obey the exploiting classes. The so-called "liberties" and "rights" loudly advertised by capitalists are confined exclusively to the rulers and exploiters to oppress and exploit the masses of the people; in such cases the word "democracy" merely becomes a facade and camouflage to cover up the excesses committed by the bourgeois.

The handful of exploiters grow richer with each passing day, whereas the working population making up the overwhelming majority of the population becomes more and more impoverished and miserable. This is a society where the rich get ever richer and the poor get ever poorer, the gulf between the exploiting and the exploited classes growing daily wider; it is a living hell where the working masses are impoverished and starved.

In a slave-owning or feudal society, where a small number of the ruling class worked the vast masses of labouring classes like cattle and ruthlessly trampled underfoot their independence, the masses of people would always rise in a struggle and over-turn that society.

In the capitalist society, too, the broad working masses are mere objects of exploitation and oppression and their political rights and independence are severely and craftily trampled down. And yet, capitalists never fail to claim that "freedom" and "democracy" are guaranteed. The "freedom" they mean is nothing but the freedom to oppress and exploit man at will and the freedom to override man's independence and ignore his dignity. Intrinsically man rises up in a struggle with irresistible force to defend his independence.

Through bitter experience of the contradictions and harmful effects of the capitalist system, multitude of people have come to feel more keenly the weight of the truth that the only radical solution is to make a switchover towards socialism. The distrust of and repulsion to capitalism and the concern and aspiration for socialism have been growing as never before.

This class struggle and exploitation of the weaker sections were taken careful note of by several thinkers and philosophers in the past who had made it their mission to better human life.

The advanced thinkers who were interested in the social Progress exposed the irrationality of the existing social system and put forward ideas of an ideal society where everyone can live free.

The period of transition from capitalism to socialism or communism will only end when a classless society with no

distinction between the working class and the peasantry is realized following the overthrow of the capitalist class.

Most countries are backward and were formerly colonies or semi-colonies or are still dependent on others. In such countries the construction of a classless society and the consolidation of socialism are possible only by developing the productive forces for a comparatively longer period even after the socialist revolution. This class struggle is of a highly different order aiming at achieving unity and solidarity, and is by no means a class struggle waged between the members of that society at feud.

The strength is achieved by labour, self-reliance and independence.

Labour is the source of all wealth and happiness. Only through men's purposeful and conscious labour, can wealth be created and tools constantly improved and the productive forces and the society developed. Without labour we can never consolidate the country's economic

foundations and build a good society to live in.

Comrade Kim Il Sung gives a clear guidance for the Party that leads the revolution in the theory-on man's independence and the principled stand that should be taken in a given situation.

Ours is an era when the storm of national-liberation struggle is raging and fierce class struggles are going on even within the imperialist countries, an era when the imperialist forces are waning fast. In addition the world's political situation is complicated and each country has quite a different internal situation. This strongly demands that independence be established to carry out the revolution and construction with each country as the unit.

The Juche idea furnishes the most correct answer to the urgent problems raised by our time. The Juche idea is the great idea of the 20th century, which for the first time expounds the law-governed mode of existence adapted to man's essential characteristics.

If man is the supreme being in the world today, it is through his creative power, through his labour. As I have already dwelt at length on the value of labour I need not go into it again. But I must briefly touch upon the value of participation of the superior in labour along with the junior or the interior. Here I am reminded of the great Korean example of Taean Work System, which is a work system for helping those below.

The idea is that the superior takes more responsibility and helps his subordinate and that the former directly supplies the latter with materials instead of only issuing supply notes ,and he goes down to give technical assistance.

The great example of the Korean people, the successful demonstration of the immortal Juche idea in all walks of life fortified by a resolute will is today putting the man, the human being, on a totally new and higher pedestal. The Juche idea is becoming the torchbearer for the entire world. Its utility and fame cannot be bound by national frontiers but is bound to transcend all.

Its creativeness and greatness lies in the perfection of a revolutionary ideology which gives, among other things, the most scientific and tried explanation of the world with man as a centre by basing the revolutionary ideas of the working class upon a new philosophical principle, and which gives correct, comprehensive answers to all the questions for man to hew out his own destiny by his own effort, and to be a genuine master of nature, society and his own destiny.

This philosophy principally guides the struggle for reunification of Korea. The world has been able to see the "game" of the USA in trying to create a stalemate after signing the Armistice Agreement and after the ceasefire was effected.

The North-South Joint Statement stipulating (1) that the reunification of Korea should be achieved independently without foreign interference; (2) that it should be effected peacefully,

without recourse to force of arms; and (3) that the reunification should be materialized through the unity and concord of

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the whole nation, irrespective of systems and religious beliefs; and five-point proposals— (I) cessation of the reinforcement of armies and arms race; (II) withdrawal of all foreign troops; (III) reduction of armed forces and armaments; (IV) ending of the introduction of weapons from outside; and (V) conclusion of a peace agreement— seem to have been thoughtfully conceived so that the desired purpose is achieved.

In the given situation, where the USA has kept a foothold in a foreign land in a most unjust and flagrantly hostile manner historically and geographically and where the USA through certain vested interests is continuing the worst type of repression, oppression and brutality and choking the free voice of the people with the bayonet, no better and saner proposals reflecting sincerity of thought and action could be made.

As I have stressed above that repression and oppression only emanates hatred and repulsion followed by imminent revolution to topple the cruel and barbaric foreign hold if saner counsels do not prevail with the USA and the Carter Administration sticks to its policy of splitting Korea into two forever, violating the ceasefire spirit of replacing the Armistice Agreement with a peace agreement, and in total disregard to poll pledges, the blame for any hostile reaction that may occur will lie on the shoulders of those who are engaged in escalating stalemate than settlement.

Let me stress that Juche is not an idea, it is an ism. As I have realized it, after a thorough and deep study, it is a perfect philosophy.

Only recently we have decided in New Delhi at a meeting of seasoned Parliamentarians and litterateurs to open a Centre for the study of Juche so that the benefits of this fast spreading philosophy are also derived by our society for the human prosperity and making man what he is.

Humanity owes gratitude to the great leader Comrade Kim Il Sung, the originator of Juche idea, for having uplifted man and restoring to him his original status, in our times. All of us should be proud of it.

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We wish Comrade Kim Il Sung, the creator of Juche idea, good health, happiness and long life.

I humbly offer and pledge to dedicate my life for the promotion of this great philosophy.

Long Live Kimilsungism!

Long Live Comrade Kim II Sung!

THE JUCHE IDEA IS A GREAT GUIDING IDEA THAT GIVES THE MOST CORRECT THEORY, STRATEGY AND TACTICS OF REVOLUTION

Mamadou Sako

Secretary General of the Movement for Peace of Mali

The immortal Juche idea created by the respected and beloved leader President Kim Il Sung is a great guiding idea that gives the most correct theory, strategy and tactics of revolution.

The revolutionary struggle for hewing out the destiny of the masses of the people is an arduous and complicated struggle which always accompanies a fierce class struggle. To win victory in the revolutionary struggle the popular masses must have a revolutionary theory and scientific strategy and tactics.

The revolutionary struggle which is not guided by a revolutionary theory and scientific strategy and tactics cannot avoid setbacks and trials. The history of the long-drawn revolutionary struggle of the people irrefutably proves this.

The revolutionary theory, strategy and tactics that reflect' the class position and aspirations of the oppressed masses emerged for the first time in the 19th century, and they played an important role in the struggle of the working class against

exploitation and oppression by capital.

However, the preceding revolutionary theories, strategy and tactics were unable to give complete answers to all problems arising in the revolutionary struggle of the popular masses to hew out their destiny.

These revolutionary theories, strategy and tactics were based on the revolutionary practice of the preceding age.

This was an age in which the people's revolutionary struggle for independence was conducted only in part of the world.

In the developed capitalist countries of Europe the revolution posed itself as a matter of pressing urgency, but Asian, African and Latin American countries in which the overwhelming majority of world population lived had not yet woken from slumber. Millions upon millions of masses groaned under imperialist exploitation and oppression, but they had not yet realized their position and strength as masters of nature and society and were unable to launch a struggle to defend their independence.

The revolutionary struggle of the peoples to carve out their destiny underwent a fundamental change in our era.

The people's desire to defend independence has become an irresistible trend of the present times and all the once maltreated peoples have risen up in the revolutionary struggle for carving out their destiny.

Nowadays, no country or nation on the globe wants to be subjected to exploitation, oppression and subordination. All countries and nations are waging valorous revolutionary struggles to defend independence under their specific conditions.

Some countries are now struggling to overthrow imperialist colonial rule and achieve national liberation and the countries which have won national independence are striving to build a new society. And in some countries the working class are fighting to liberate themselves from exploitation and oppression by capital. And those countries which have victoriously carried out the socialist revolution are dynamically building socialism and communism so that the popular masses will at-

tain independence throughout all spheres.

The people's revolutionary struggle to hew out their destiny is now incomparably greater in depth and scope than - ever before, and is developing in diverse forms. This means that the people's struggle for independence has undergone a fundamental change in our age.

The fundamental change brought about in the revolutionary struggle in defence of independence urgently demands the creation of a new revolutionary theory, strategy and tactics.

This is, indeed, a pressing historic task that must be fulfilled, if the revolutionary struggles of our times are to be led to victory.

This historic task has been splendidly accomplished by the respected and beloved leader President Kim I1 Sung, the genius of revolution and great thinker and theoretician, who originated a new revolutionary theory and strategy and tactics on the basis of the Juche idea.

The revolutionary theory, strategy and tactics created by the great leader President Kim Il Sung are based on a new philosophical principle that man is master of everything and decides everything.

All revolutionary theories, strategy and tactics are based on definite philosophical principles. These philosophical principles, whether they are scientific or unscientific, are decisive to man's position and attitude towards the world. So the philosophical principles determine the principle of developing the revolutionary theories and the basis of mapping out strategy and tactics, and accordingly, determine the validity, breadth and depth of the revolutionary theories, strategy and tactics.

The philosophical principle that man is master of everything and decides everything scientifically elucidates man's position and role in the world, and therefore, explains the most correct position and attitude of solving all problems, by placing man in the centre of everything, making everything serve man, making him the most powerful being and enhancing his role.

The theory, strategy and tactics on the revolution clarified by the Juche idea fully embody this philosophical principle, and for this reason, their greatness, originality, truth and invincible vitality are firmly ensured.

The revolutionary theory, strategy and tactics of the great leader President Kim Il Sung are fresh and original in that they are evolved with the working masses as the central factor and based on their role—the new philosophical principle.

The respected and beloved leader President Kim Il Sung said:

"The Juche idea is a revolutionary theory evolved with the working masses as the central factor, and embraces a revolutionary strategy and tactics based on their role."

The revolutionary theory, strategy and tactics developed by centring on the working people arid built on their role are new ones entirely different from the predecessors, and herein lie their fundamental characteristics.

The preceding revolutionary theories, strategy and tactics based on the social and historical viewpoint that social being determines social consciousness and that the major factor of social development lies in the mode of production of material wealth defined that revolution is caused by the contradictions between productive forces and productive relations, namely, revolution takes place because of the contradictions between the constantly developing productive forces and the old relations of production that obstruct their development, and that revolution is, in essence, a struggle to change socio-economic institutions. Also, as regards the analysis of conditions for revolutionary victory, the preceding revolutionary theory, strategy and tactics define that so long as the old production relations are commensurate with the

development of productive forces, revolution does not break out and accordingly, for revolution to come and triumph, the material conditions must mature first of all.

The revolutionary theory, strategy and tactics expounded

by the Juche idea are totally differentiated from the predecessors.

The revolutionary theory set forth by the Juche idea is a revolutionary theory developed with the working masses as the central factor.

Unlike the preceding theories, the new revolutionary theory evolved with the working masses as the central factor makes it. clear that the revolution is, in effect, the struggle of the masses.. of the people to defend their independence.

The respected and beloved leader President Kim I1 Sung has said:

"...all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence. Our struggle for the building of socialism and communism, too, is, in the long run, to enable the people to extricate themselves from many forms of subjugation and lead independent and creative lives as masters of nature and society."

Revolutionary struggle is a work to satisfy the aspirations and demands of the popular masses. And their 'aspirations and demands are precisely the aspirations and demands for independence. This is because man is a social being and independence is vital to him. Every activity of man, whether it be labour or socio-political activity, is a struggle to defend independence which is vital to him.

Revolutionary struggle is a work to. enable the popular masses to free themselves from all shackles of nature and society and enjoy independent and creative lives.

Mankind has experienced various forms of revolution in the process of development of history. Of these revolutions some were revolutions which replaced social systems and some others were revolutions which consolidated and developed already-established social systems. However, all these revolutions were, in essence, aimed to defend the independence of the popular masses. It can be said that whether social institutions were replaced or not, they were an expression of the

above-mentioned essence in specific socio-economic conditions. In short, all revolutionary struggle is a struggle to defend the independence of the popular masses.

The new revolutionary theory evolved with the working masses as the central factor clarifies the main factor of revolution from a new angle.

The respected and beloved leader President Kim Il Sung said:

"Where there are exploitation and oppression, there will always be revolutionary struggle on the part of the people."

The revolutionary theory expounded by the Juche idea teaches that revolution is motivated not by the ,contradictions between productive forces and productive relations but by the restriction of the independence of the popular masses.

As taught by the great leader, for a man, a social being to whom independence is his life and soul, it is an inherent nature to defend himself. Nobody wants to be subordinated to others. A man who 'defends himself by nature rises and fights when his independence is infringed upon. This is quite natural.

Revolutionary struggle takes place when man, a social being, who vitally needs independence, is deprived of independence. The necessity to replace the old productive relations with the new ones arises, in the last analysis, because the old productive relations become a material condition that restricts the independence of the popular masses. This shows that the major motive of revolution lies not in the contradictions between productive forces and productive relations but in the restriction of man's independence.

The revolutionary theory expounded by the Juche idea analyses, with the working masses as the central factor, all problems arising in revolution—the nature and motive of revolution, conditions for revolutionary victory and the law-governed process of revolutionary development.

As the great leader President Kim Il Sung .created a new unique revolutionary theory developed with the working masses as the central factor, the oppressed popular masses found a

more correct way to hew out their destiny for the first time in history and a fundamental change took place in the advancement of revolutionary theory.

To victoriously work out their destiny, the masses of the people must understand not only the objective law of the revolutionary struggle but also the correct ways of carrying it into effect. The revolutionary strategy and tactics based on the Juche idea expound the most scientific methods to effect the objective law of revolutionary struggle, relying on the role of the popular masses.

That the strategy and tactics elucidated by the Juche idea are based on the role of the popular masses means that the strategy and tactics solve all problems concerning revolution and construction by enhancing their role to the maximum, from the viewpoint that the motive force of revolution and construction lies in the working masses.

The respected and beloved leader President Kim 11 Sung said:

"...the long revolutionary struggle deepened our conviction that the force of the masses is the main factor in the solution of all problems. We must solve all problems, relying on the force of the masses, and since revolution is a struggle of the masses to emancipate themselves, they must rise up in unity. It is on this basis that we carried out our revolutionary struggle."

As taught by the great leader Comrade Kim Il Sung, the strength of the popular masses is the key to the solution of all problems. This is because the popular masses are the most powerful and talented being in the world.

The masses of the people create the means of livelihood, the material basis of social life and social 'development. It is also they who create practical conditions for the development of science and culture.

The struggle for overthrowing the old society and establishing a new social system, too, can be brought to success by

the popular masses, the most powerful and talented being in the world.

The conditions for revolution are created through devoted struggle of the popular masses and the victory of the revolution can be achieved by the decisive struggle of the people.

Of course, the objective conditions of the revolution affect the process of the development of the revolutionary struggle to a certain degree. But these conditions are nothing but conditions for the revolutionary movement. These conditions can have an effect on the whole process of the revolutionary struggle only when they are combined with the activities of the popular masses and their role. This bespeaks that, in the final analysis, without enhancing the role of the working masses the revolution cannot be advanced nor can victory be won. Revolutionary strategy and tactics, therefore, are linked with the question of increasing the role of the popular masses, the propelling force of the revolution and construction. From this we come to the conclusion that revolutionary strategy and tactics should be based strictly on the role of the popular masses to show them the most scientific ways for carving out their destiny.

The strategy and tactics expounded by the Juche idea comprehensively indicate the most scientific ways for the fulfillment of the revolution and construction because they are based on the role of the working masses.

The policy of uniting broader masses of people by carrying through the class and mass lines in the formation of revolutionary forces, the policy of choosing the decisive hour of revolution in accordance with the demands of life and the preparedness of the internal revolutionary forces, the policy of choosing forms and methods of revolutionary struggle in keeping with the masses' preparedness correctly combining diverse forms and methods of struggle and the policy of grasping the main link and concentrating on it all these outstanding strategic and tactical policies mapped out by the great leader President Kim I1 Sung are the new original policies based on the role of the masses of people.

Because of the scientific and revolutionary nature, the revolutionary strategy and tactics based on the role of the popular masses can enhance their role to the maximum in revolution and construction; they are coherent revolutionary strategy and tactics that lead straight to victory without any deviation the hard and complicated revolutionary struggle that carves out the destiny of the popular masses.

The great leader President Kim Il Sung's revolutionary theory, strategy and tactics evolved with the working masses as the central factor and based on their role in all matters are a perfect communist revolutionary theory that indicates the tasks in all stages of revolution and the ways for carrying them into execution.

The respected and beloved leader President Kim Il Sung said:

"The Juche idea has clarified the tasks of each revolution ary stage and the means for their fulfillment, and it has set forth strategic and tactical principles that must be adhered to throughout the whole period of the building of socialism and communism."

materialized through different stages of revolution as the law governed process of social development. Therefore, in order that the revolutionary theory, strategy and tactics will be perfected, they must clarify the tasks of all the essential stages
of revolution to shape the destiny of the popular masses and the ways and means to carry them out. However, the previous
revolutionary theories, strategy and tactics explained only the tasks for the socialist stage of revolution to liquidate capital's
'exploitation and oppression and the means for carrying them
out.
The question of elucidating the tasks of all revolutionary stages and the means for carrying them out was solved splendidly only after the creation of the revolutionary theory evolved with the working masses as the central factor and of the strategy and tactics based on the role of the popular masses.

The theory, strategy and tactics developed by the great leader President Kim Il Sung on the basis of the working people's role, with them as the central factor, give a comprehensive elucidation of the whole historical process of the revolutionary struggle to hew out the popular masses' destiny and the tasks of all revolutionary stages in materializing their independence and the means for their implementation.

The revolutionary theory, strategy and tactics created on the basis of the Juche idea scientifically elucidated for the first time in history that the revolution to be carried out by the peoples of colonial and semi-colonial countries is not a revolution belonging to the proletarian revolution in a suzerain state but an anti-imperialist, anti-feudal, democratic revolution which assumes an independent character; the strategy and tactics made it plain that the revolution in these countries should be carried out by their people themselves.

Moreover, the revolutionary theory, strategy and tactics based on the Juche idea cleanly pointed to the unique way for reorganizing the economic form along socialist lines prior to the technical reconstruction, namely, the most universal path to socialism to be taken by those countries which were formerly backward colonies or semi-colonies.

The theory, strategy and tactics on the building of socialism and communism occupy an important place in the revolutionary theory, strategy and tactics expounded by the Juche idea.

The revolutionary theory, strategy and tactics based on the Juche idea scientifically propound the way of completely guaranteeing the popular masses' independence while continuously pushing forward the revolution after the establishment of the socialist system, the revolutionary processes of the building of socialism and communism, the strategic and tactical principles for it and the aspects of communist society, the highest ideal of mankind.

The revolutionary Juche theory, strategy and tactics authored by the great leader Comrade Kim Il Sung are the first of

their kind that explains the tasks of all revolutionary stages and the means for their implementation; they are a powerful idea-theoretical weapon which enables the popular masses to carve out their destiny with successes through the law-governed process of social development, and a true textbook of revolution.

The great leader President Kim Il Sung's revolutionary theory, strategy and tactics evolved with the popular masses as the central factor on the basis of their role not only make clear the tasks of every revolutionary stage and the ways to implement them but also give comprehensive answers to all problems arising in all spheres of revolution and construction.

The respected and beloved leader President Kim Il Sung said:

"The Juche idea, an ideological and theoretical generalization of the revolution and the communist movement in our country, contains an abundance of revolutionary theories for all aspects of the transformation of nature and society, and gives correct answers to all problems arising in the course of the revolution and construction."

The struggle to hew out the destiny of the popular masses inevitably involves the transformation of all fields of nature and society. It is because only with the transformation of any one sphere of nature or society is it impossible to achieve the complete independence of the populace and since all spheres of nature and society are closely interlinked, they develop while retaining relative independence, and accordingly, the transformation of any one sphere does not cause the spontaneous transformation of other spheres.

Therefore, in order that they will be perfect, the revolutionary theory, strategy and tactics must contain theories on the transformation of all spheres of nature and society and must answer every question raised by revolution and construction.

But the preceding revolutionary theories, strategy and tactics could not give clear answers to all questions arising in the transformation of nature and society.

This problem which must be solved in order to successfully carve out the populace's destiny could be solved splendidly only by a revolutionary theory, strategy and tactics developed on the basis of the populace's role, placing them at the centre.

Only when they are developed with the working masses as the central factor can they treat, as objects of theoretical clarification, all spheres of nature and society which have to be transformed in order to achieve the independence of the popular masses and clarify law governing this transformation and development. And only when they are based on the role of the working masses, the motive forces of the revolution and construction, can they show revolutionary and scientific means for transforming all spheres of nature and society.

. The great leader Comrade Kim Il Sung's revolutionary theory, strategy and tactics evolved with the popular masses as the central factor and based on their role are encyclopedic ones which light the most correct path for transforming all spheres of nature and society and all facets of social life, such as the essence of the remoulding of human beings and the ways for its realization, the tasks and ways for refashioning the sphere of political life in line with the will and demand of the popular masses, and the tasks and ways for reorganizing the domain of economic and cultural life.

The revolutionary theory, strategy and tactics authored by the great leader President Kim Il Sung are solely scientific and perfect ones that clearly indicate the orientation of revolutionary struggle to carve out the destiny of the popular masses.

With the creation of the new unique revolutionary theory, strategy and tactics based on the Juche idea, a great change took place in the advancement of the working class' revolutionary theory and millions upon millions of oppressed peoples were able to have a true textbook of revolutionary struggle to gain their independence.

Today, for their greatness, originality and truth and their invincible vitality, the revolutionary theory, strategy and tactics clarified by the Juche idea serve as a potent weapon

stimulating the process of the revolutionary transformation of the world and find their brilliant application in the Korean revolution and the international revolutionary movement that follow a triumphant course.

JUCHE—THEORY AND APPLICATION

Chawki Ajami

Chairman of the CC of the Lebanese Committee for Study of Kimilsungism

1. The Juche Idea—the Correct Guiding Ideology of Our Era for Successful Revolution and Construction

1) Juche Idea Reflects the Demands of Present Times

The progressive people in our age have been seeking for a correct guiding ideology that reflects the demands of the times and the revolutionary development, with a view to liquidating the hangovers from the old society that caused all kinds of social evils and to creating a new society earnestly longed for by mankind, where everyone can live a life freed from exploitation and oppression.

Correct guiding ideology provides people with the proper outlook on nature and society; it is a decisive factor enabling them to remake nature and transform society according to their wish and demand.

Only when people have this ideology can they set their goal, employ scientific methods for attaining it, and transform the world purposefully and confidently.

Hence, the people of fighting countries are eager to acquire the correct guiding ideology that should serve as their trail blazer at all times

The demand for this ideology has become most urgent in our era which differs radically from the preceding ages. Ours is a new historic era in which the masses of the people have made their debut on the arena of history as masters governing the world, and are making history independently and creatively.

Imperialism is going to ruin for good. Gone are the days when the imperialists bossed the whole show. The people who had once been outside the orbit of historical progress and considered simply objects of history now find the world under their full control, strive for a happy life and make history as the masters of the world. Particularly noteworthy is that the people of many countries who have just cast off the imperialist and colonial yoke are still striving to defend national independence and build a new society.

At present the revolution and construction are under way everywhere in the world with the national state as a unit. They are progressing incomparably farther than ever.

The DPRK and many other countries, having established the socialist system, are engaged in the building of socialism and, communism.

Such realities in our era have raised a host of new, complex theoretical and practical questions which were not brought forth in the preceding ages. Hence our era needs a correct guiding ideology of the revolution and construction, the ideology with which to successfully solve all the theoretical and practical problems of the times to meet the urgent demand of the present-day revolutionary development.

The Juche idea of the great revolutionary leader Comrade President Kim Il Sung shows the correct way of solving all the problems arising in the revolution and construction.

Comrade President Kim Il Sung, the great thinker and theorist, fathered the undying Juche idea with his brilliant penetration into the pressing demand of the revolutionary development in our era, thereby providing the world's revolutionary people with the powerful ideological and theoretical

weapon that brightly illuminates the path for them to follow.

2) Quintessence of the Ruche idea

The Juche idea is the great, ideology that forms the quintessence of the revolutionary ideas of the great leader Comrade President Kim Il Sung. They represent the system of the idea, theory and method of Juche. In other words, the revolutionary ideas of Comrade President Kim Il Sung constitute an integral whole which comprises the Juche idea discovered for the first time in the history of human thought, and the theory and method clarified by this idea in relation to the revolution and construction.

All the thoughts and theories of Comrade President Kim Il Sung proceed from the Juche idea and embody it.

The Juche idea is the source of the greatness and creativeness of the great leader Comrade President Kim Il Sung's revolutionary ideas; it is the decisive guarantee for placing the great leader's revolutionary ideas on the pinnacle of the developing human thoughts. Without grasping Comrade President Kim Il Sung's Juche idea, therefore, one can hardly comprehend his great revolutionary ideas and the admirable value of their vitality.

The Juche idea is the great ideology that tells men, the masses of the people, how to become the genuine masters of the revolution and construction.

It is the guiding ideology which shows the popular masses the way of freeing themselves not only from national and class oppression and exploitation but also from all sorts of fetters to enjoy an independent and creative life as genuine masters of their own destiny.

The Juche idea supplies the guiding principle of the revolution and the method of finding the correct solution to all problems arising in the revolution and construction.

The Juche idea holds that the strength of the popular mas-

ses is, above all, the basic element in the solution of all problems. This is the guiding principle of the revolution and construction.

Comrade President Kim Il Sung taught:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 253.)

As pointed out by Comrade President, the masters of the revolution and the work of construction are the masses of the people and they are also the motive force of the revolution and the work of construction.

The masses of the people are directly in charge of the revolution and construction. They are the most powerful beings in the world. They are truly responsible for their own destiny and have an inexhaustible capacity for hewing it out.

They not only remake nature and produce material wealth by their creative labour, but play the great role in developing science and culture.

Particularly, the popular masses establish a new advanced social system and develop society without letup, crushing the resistance of the reactionary force standing in the way of social progress, No force can take the place of the popular masses of a given country, genuine masters of its revolution, in carrying on the revolution and construction of their country, or deliver them on their behalf.

If the masses of the oppressed people, unaware of their being masters of the revolution, either

consider that they "are destined to be" ill-clad, hunger-stricken, oppressed and exploited or expect the imperialists to "do something nice" for them, they will never be able to extricate themselves from slavery.

This is a serious lesson drawn by hundreds of millions of the Asian, African and Latin American peoples from their bitter

experiences, that is, the long-drawn imperialist and colonialist exploitation and oppression. The masses of the people, therefore, should keenly realize that they alone are responsible for their own destiny and that they can attain liberation only with. their own strength and struggle.

Only then can they win a decisive victory in their struggle to throw away all sorts of yokes and fetters, and become the genuine masters of their own destiny. It is precisely the great idea of Juche that gives the perfect answer to this fundamental question on which hinges the destiny of revolution and construction.

The Juche idea not only tells that the masses of the people are masters of the revolution and construction but also shows the fundamental stand and methods that help them successfully discharge their duty as such.

Comrade President Kim Il Sung taught:

"Establishing Juche means taking the attitude of a master towards the revolution and construction. Since the masters of the revolution and construction are the masses of the people, they should take a responsible attitude of a master towards the revolution and construction. The attitude of a master finds expression in an independent and creative stand." (*Ibid*., p. 257.)

True, the masses of the people are masters of the revolution and construction, but they are unable to spontaneously perform their duty and role as such.

Men are the beings with ideology and consciousness, which govern their actions. Only when they, conscious of their being the masters of all things, establish Juche thoroughly and keep up a responsible attitude of a master, can they satisfactorily perform their duty and role as masters of the revolution.

Comrade President Kim Il Sung's thought on the establishment of Juche is a great idea because it gives the clear-cut answer to this problem. In other words, it is the great idea that enables the masses of the people to firmly maintain the responsible stand as masters of all things and successfully do their part as such.

The attitude of a master towards the revolution and construction finds expression in adhering to an independent and creative stand.

3) Independent Stand

The independent stand represents the stand of rejecting dependence on others, thinking and judging all things with one's own brain, displaying the revolutionary spirit of self-reliance with faith in one's own strength and solving one's own affairs on one's own responsibility under all circumstances.

The independent stand bears two aspects in concrete terms:

(1) One should reject dependence on others, think and judge everything with one's own brain and tackle it by oneself;

(2) One should have faith in one's own strength and solve all problems in the revolutionary spirit of self-reliance.

The creative stand represents the basic method by which to oppose the dogmatic approach to the existing theory and other's experiences, bring out the revolutionary enthusiasm and creative wisdom of the popular masses and thus solve all problems arising in the revolution and construction in conformity with the actual conditions of one's own country.

It also bears two aspects:

(1) It is a stand of solving all problems by enlisting the revolutionary zeal and inexhaustible creativity of the popular masses;

(2) It is a stand of rejecting the dogmatic approach to the existing theory and other's experiences and solving all problems in line with the specific conditions of one's own country.

The independent stand is a fundamental stand that should be maintained in the revolution and construction, because it enables the masses of the people to defend their rights as masters of all things and fully discharge their responsibility as such.

The success of the revolution and construction depends upon how the popular masses, their masters, discharge their responsibility as such.

The independent stand provides a firm guarantee for inducing the masses of the people to

defend their right as masters and perform their responsibility as such.

First of all, the independent stand helps the masses of the people perform a master's role most correctly in the revolution and construction by getting them to think and judge everything with their own brain and, solve all problems raised.

If they lose independence, they will fall into flunkeyism which means blindly following great powers. Then they will be even unable to tell right from wrong. They will do what others just do, whether it is revisionism, dogmatism or capitulation
.
If the masses of the people lose their discretion and follow others like this, they cannot formulate a correct line and, even if it is laid down, cannot carry it through to the end. They will ceaselessly waver as the political situation changes. Then, they will do serious harm to the revolution and construction, far from carrying them to success.

From this it follows that the popular masses can properly play a master's role in the revolution and construction, only when they hold fast to the independent stand.
Further, the independent stand enables the masses to display the revolutionary spirit of self-reliance and solve all the problems arising in the revolution and construction with their own efforts.
The revolution and construction proceed with the national state as a unit. Therefore, if the masses of the people fail to take the independent stand, they will lose faith in their own strength as weld as the revolutionary spirit of solving all problems with their own strength. Then they can hardly be the masters of their own destiny, and they will be unable to push the revolution and construction successfully.
If one, captured by the spirit of relying on others, looks to

other countries for aid only, one will eventually lose faith in one's own strength and make little effort to mobilize one's own national resources, and will be unable to display any creative initiative. In such a case, one will vacillate even in face of slight difficulty and hardship in the revolution.

The Party and people in each country, therefore, should hold fast to the independent stand and fully display the revolutionary spirit of self-reliance if they are to score success in the revolution and construction.

This truth has been confirmed by the phenomenal victory and success the Korean people won under the wise guidance of the great leader Comrade President Kim Il Sung, by the invaluable experience of Korea and by the struggle of the third world's people to achieve national independence and build a new society.

The great leader Comrade President Kim Il Sung led the Korean people to reject dependence on

others and solve all problems with their own strength even under difficult conditions where the US imperialist aggressors had destroyed everything in Korea during the Fatherland Liberation War.

The Workers' Party of Korea and the Korean people firmly maintained the revolutionary principle of self-reliance and made every effort to enlist their own strength and national resources without reserve in all circumstances. In this way they could build a powerful independent national economy and advance the building of socialism at an exceptionally rapid tempo, successfully pulling through many-fold hardships and difficulties.

4) Creative Stand

The creative stand represents the fundamental method the people must employ in the struggle to, transform mature and society.

Comrade President Kim Il Sung taught:

"The success of revolution and construction depends, after all, on how their creative efforts are mobilized. Our Party has been able to work great miracles in socialist economic construction by giving full scope to the inexhaustible creative energies of the masses of people." (*The Non-Alignment Movement Is a Mighty Anti-imperialist Revolutionary Force of Our Times*, Eng. ed., p. 153.)

The popular masses have an inexhaustible strength which is essential for the solution of all problems. The creative stand affords the correct way to give the fullest play to the creativity of the popular masses who are masters of the revolution. This explains why it represents the fundamental method to be employed in remaking nature and society.

The creative stand offers the most successful solution to the three important problems which are of vital significance in increasing the creativity of the masses of the people.

To begin with, the creative stand helps take the most correct attitude toward the foregoing revolutionary theory of the working class. How to approach this theory poses the most important problem in properly enlisting the creativity of the popular masses.

It is because the dogmatic absolutization of the existing theory and formula is the main obstacle fettering the creativity of the popular masses.

The Marxist-Leninist theory, by nature, is not a dogma but a creative doctrine.

The universal doctrine of Marxism-Leninism, therefore, can serve as a powerful weapon in the revolutionary struggle, only when it is creatively applied and 'developed in conformity with the actual conditions of one's own country.

If one absolutizes and mechanically applies each formula of the Marxist-Leninist theory, irrespective of its advisability to one's own country, it will not only prevent one from correctly solving the new, complex Problems arising in the revolution and construction, but result in greatly decreasing the vitality of the Marxist-Leninist theory itself.

The creative stand enables the Party and people in each country to creatively apply and develop the quintessence of the foregoing revolutionary theory of the working class in keeping with the actual conditions of their country while firmly safeguarding it.

In this way, it frees people from the fetters of dogmatism and helps them correctly solve the new, theoretical and practical problems that crop up with the change of times and the progress of revolution.

Next, the creative stand prompts one to take the correct attitude toward others' experiences. This acquires a great meaning in enhancing the creativity of the masses of the people, masters of the revolution and construction.

The great revolutionary leader Comrade President Kim Il Sung taught:

"We respect the experiences of other countries, but always take a critical attitude towards them. So we accept any experience that is beneficial to us, but reject any that is unnecessary and harmful. Even when introducing a good experience from another country, we do so by remodeling and modifying it to suit the actual conditions of our country." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 230.)

The Party and people in each country gain various experiences in the course of carrying on the revolution and construction. Such experiences make substantial contribution to enriching the strategy and tactics of the world revolution. So, each country should respect the experiences of other countries and refer to them in making the revolution. But the experience of another country is acquired under its specific socio-historical conditions on all accounts and accordingly has its national peculiarity.

Some of the experiences accumulated in other countries may suit the actual conditions of a given country, but some may not.

This makes it necessary not to dogmatically swallow others' experiences whole but to treat them critically while

respecting them. If one takes the dogmatic attitude of mechanically copying others' experiences as they are, then it will not only do serious harm to the revolution and construction of one's own country but also discredit others' experiences. Further, this will render it impossible to formulate the line and policy suited to the actual conditions of one's country and display the creative initiative in the revolutionary struggle and the work of construction.

The Workers' Party of Korea, therefore, waged a tenacious struggle from the outset against the flunkeyists and dogmatists who were trying to swallow others' experiences whole and copy them.

It carried out the socialist transformation of economic forms prior to technical reconstruction, turning down the flunkeyist and dogmatist argument that agricultural cooperativization could hardly precede socialist industrialization.

All the victories and successes achieved in the DPRK came from the vigorous struggle to overcome the flunkeyist and dogmatist approach to others' experiences.

The creative stand also makes one assume the correct attitude toward one's own things. This carries weighty significance in bringing the revolution and construction to success by giving full scope to the creativity of the masses of the people.

Comrade President Kim IL\I Sung taught:

"**We should study our own things in earnest and be versed in them. Otherwise, we shall be unable to solve creatively in keeping with our actual conditions the new problems that confront us one after another in practice."** (Kim Il Sung, *Selected Work*s, Eng. ed., Vol. I, p. 588.)

Each country is the main arena where its people conduct revolutionary .activities, and it is the direct object of revolutionary practice.

Only when one is versed in the history, geography, economy and culture of one's own country, can one truly love it and solve all problems to suit its actual conditions.

Only when one knows one's own things full well, can one

take a correct attitude towards the existing revolutionary theory and the experiences of other 'countries, creatively apply them in line with the actual conditions of one's own country and fully display patriotic devotion and creativity.

If one fails to know one's own things well, one will be unable to successfully carry out the

revolution and construction of one's own country no matter how well one may be acquainted with the things of other countries. In case one knows little of the history of one's own country and the revolutionary history of one's people, while knowing others', one cannot have a truly ardent patriotic spirit and arm oneself firmly with the revolutionary traditions of one's own people.

In case one is quite ignorant of animals, plants and natural resources in one's own country, one can hardly 'contribute to rapidly developing the economy of one's own country. If one blindly worships the culture of other countries while devaluating one's own, it will be hardly possible to develop one's national culture to the people's liking.

If one fails to know one's own things well and value them, one will eventually sink deep into the mire of national nihilism, lose self-confidence and fail to display creativity.

The creative stand renders it possible for the masses of the people to oppose flunkeyism and national nihilism to the letter, value their own things and get well versed in them, know the realities of their country and solve all problems on their own. Consequently, they come to love their country ardently and solve all problems in keeping with its actual conditions.

As seen from the above, the independent and creative stands represent the most correct position and method which enable the popular masses to satisfactorily fulfill their obligation and role as masters of the revolution and construction.

The independent and creative stands, manifesting a responsible attitude towards the revolution and construction, are integrated inseparably.

The independent stand is related to the problem of holding fast to the stand of a master in the revolution and construction,whereas the creative stand concerns how to enhance the role of a master.

If one fails to maintain either of the two stands, one can hardly perform the role of a master and establish Juche firmly in the revolution and construction.

Apart from the independent stand, there can be no creative stand; it is plain that no creativity can be expected of those who dance to others' tune without any views of their own.

Only when one sticks fast to the independent stand of using one's own brain and unravelling all problems on the principle of self-reliance can one take the creative stand and solve all problems to suit the specific conditions of one's own country. Meanwhile, anyone devoid of the creative stand cannot hold fast to the independent stand. In other words, without the creative stand, one cannot maintain one's stand as a master of the revolution and construction nor can discharge one's responsibility as such. Only when the role of the popular masses is heightened is it possible to solve everything creatively and keep up the independent stand properly.

5) Basis of the Juche Idea

The Juche idea is based on the philosophical principle that men or the masses of the people are the masters of all things and the decisive factor in everything.

Comrade President Kim Il Sung taught:

"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 261.)

"The basis of our Juche idea is that the masses of working people are masters of everything and they decide everything." (Answers to the Questions Raised by Foreign Journalists, Eng. ed., Vol. 2, p. 148.)
That men or the masses of the people are masters of all

things and they decide everything means that they are the most valuable and powerful beings in the world.

Man has the spirit of independence and ideological consciousness. This is why he is most powerful in the world.

Independence is what people try to maintain in their endeavour to free themselves from the fetters of the outside world without obeying it blindly. Man, by nature, strives to transform nature and society as he wants and keep them under his domination.
Man could break out of the animal world and score great successes in conquering nature and developing society, because he was a social being with the spirit of independence.

Independence is what keeps man alive.

If man loses independence in society, he cannot have dignity as a human being nor can he find any true worth in his life. It is because if he is deprived of independence he is virtually dead as a social human being. That is why the revolutionaries deem it more honourable to die in the fight for freedom than to keep themselves alive in slavery.

Man has ideological consciousness, along with the spirit of independence. This makes him a powerful social being that remakes nature and society according to his will and wish without adapting himself to the outside world blindly.

6) Requirement of the Juche Idea

The requirement of the Juche idea stems from the basis of this idea.

Comrade President Kim Il Sung taught:

"Attaching the greatest importance to people in every respect and serving them—this is precisely the requirement of the Juche idea." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 261.)

It is the demand of the Juche idea to lay the main consideration on people in every respect and serve them. This teaches

us to find the key to the solution of all problems in people. It is true that with no means of livelihood people can neither live nor develop.

In this sense, it can be said that the economy constitutes the material foundation of social life. This means of living, however, exists for people on every account and would be meaningless without them. It is also people who create the means of living and improve their living conditions.

Therefore, what is most important in social progress is to train people to be more dynamic; in order to powerfully push the revolution and construction, priority should be given to the work with men, the work of remoulding their ideology.

The Juche idea also demands that man be regarded as the most precious treasure in the world and the revolution and construction always become the work for people.

Therefore, it opposes all the reactionary ideas and view-points which do not hold people dear, say, the stand of clinging to economic and technical affairs only while neglecting the work with people.

The Juche idea valuing people resolutely opposes the bourgeois theories that appraise man by money, neglecting and disregarding the masses of the people. It is people who make and operate means of production such as machines. Whatever new machine it may be, if a man who handles it is ideologically and technologically backward, he cannot make the most of it in production. .

When the working people have a high degree of ideological consciousness, they can work a miracle which is unimaginable at ordinary times by continually improving their machines and surpassing their rated capacity.

The experience in the DPRK vividly shows that the work with people, the work of raising the

level of politico-ideological consciousness of the people is an important guarantee for the successful carrying out of the revolution and construction.

7) Juche Idea Is True to Proletarian Internationalism

The Juche idea fully accords with and is true to the spirit of proletarian internationalism.

Comrade President Kim Il Sung taught:

"Our adherence to the Juche idea does not in the least mean that we have adopted nationalism. The Juche idea we advocate does not conflict with internationalism. Instead, it is designed to promote internationalism." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 122.)

The Juche idea is a great idea which shows the Party and people of each country the correct road along which they can faithfully discharge their national and international duties alike. The revolution of each country is a link in the chain of the world revolution and an inseparable part of it.

Accordingly, the world revolution is carried out through the accomplishment of the revolution in each country. Successfully carrying out the revolution in each country is the basic task assigned to its Party and people. It is, therefore, impossible to discuss fidelity to the world revolution, apart from allegiance to the revolution of one's own country.

The Party and people of each country can make a substantial contribution to the development of the world revolution only by carrying out the revolution of their own country in a responsible manner.

When they bring the revolution of their own country to success, it will increase the revolutionary forces of the world and promote the world revolution.

As Comrade President Kim Il Sung taught, patriotism and internationalism are inseparably linked with each other. One who does not love one's own country cannot be faithful to internationalism. Likewise, one who is not faithful to internationalism

cannot be true to one's own country and people.

A true patriot is an internationalist and vice versa.

That was why the Workers' Party of Korea labeled as traitorous an argument for internationalism detached from the national duty of the revolution and rejected it categorically.

It also resolutely opposed the tendency of national egoism, whereby one gives no heed to the development of the world revolution and turns away from the anti-imperialist revolutionary struggle of the people of other countries, resting content with the success of one's own country.

The Workers' Party of Korea and the Korean people, proceeding from the fundamental interests of the world revolution, always extend active support to the peoples fighting against imperialism.

The experience in the DPRK proves that the firm establishment of Juche is the most correct road leading the Party and people of each country to the fulfillment of both of their national and international duties.

8) Necessity of Establishing Juche

Establishing Juche in the revolution and construction is an essential requirement of universal significance.

Of course, to what extent the establishment of Juche is felt necessary and emphasized depends on the socio-historical conditions of the country concerned. But establishing Juche assumes universal significance in the revolution and construction of all countries.

Since the masters of the revolution of each country are its people themselves and the decisive factor in the victory of the revolution also lies in its own strength, it is imperative to establish Juche in the revolution and construction.

Revolution can neither be exported nor imported. No outside force can take the plane of the people of a country in making revolution. International support and encouragement is impor-

tant in the revolution and construction. But it can only play a supplementary role.

Therefore, the Party and people of each country should thoroughly establish Juche and properly perform their role as masters if they are to successfully carry out the revolution and construction.

The necessity of establishing Juche also arises from the fact that the revolution of each country has a series of characteristics distinguished from other countries.

Each country is different in the level of socio-economic and cultural development, in the balance of class forces, in the ideological preparedness of people and in the revolutionary and cultural traditions.

The stage of revolutionary development and the task of revolution also differ from country to country. Therefore, only by maintaining the stand of Juche can the Party and people of each

country solve all problems arising in their revolution and construction in conformity with the actual conditions of their own country.

Establishing Juche in the revolution and construction is indispensable for the international communist movement which has entered a new stage of development.

Comrade President Kim Il Sung taught:

"In the international communist movement there is no international organization which exercises unified leadership over the activities of the parties of all countries. Times have changed, and the days are gone when the communist movement needed an international centre. Ever since the dissolution of the Third International there has been no 'centre' or 'hub' in the international communist movement." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 362.)

Since the communist movement in our era has and can have no "international centre," the revolution of each country cannot but be carried out by its Party and people on their own responsibility.

As a matter of fact, the revolution and construction in our

times are being conducted on the responsibility of the people of each country under the leadership of its Party.

From this comes a conclusion that in order to successfully carry out the revolution and construction in each country it is necessary to oppose flunkeyism and dogmatism and thoroughly establish Juche.

2. The Brilliant Embodiment of the Juche Idea in the DPRK

Establishing Juche in the revolution and construction stood as a very important problem in the Korean revolution. Comrade President Kim Il Sung taught:

"The question of establishing Juche assumed particular importance for us owing to the peculiarities of the historical development of our country, to its geographical environments and conditions, and to the complex and arduous nature of our revolution." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p.501.)

The question of establishing Juche assumed special importance in the DPRK firstly because it suffered from the old, deep-seated flunkeyism which did great harm to the revolution and

construction, hampering the independent development of the country.

The corrupt feudal rulers of Korea were infected with the servile flunkeyist idea; they doubted their own strength, automatically worshipped things foreign and blindly attended to big powers.

This flunkeyist idea historically impeded the independent development of the country and worked great harm to the development of the Korean revolution. In the period between the late 19th century and the early 20th century when Japanese Imperialism and European and American capitalist powers stretched out their claws of aggression to Korea the reaction-

ary feudal rulers were divided into various factions—pro-Japanese, pro-Chinese, pro-Tsarist Russian and pro-American and brought in foreign forces instead of trying to tide over the nation's crisis, relying on the strength of the people. This led the country to ruin.
Flunkeyism and its offspring factionalism are also mainly responsible for the failure of the national liberation movement and the early communist movement which had been waged in Korea before Comrade President Kim Il Sung took the lead in the Korean revolution.
At that time the Korean Communists and nationalists who professed themselves to be engaged in the national-liberation movement failed to have the stand of Juche in the Korean revolution and arouse the masses to the actual revolutionary movement, keeping themselves away from the masses and indulging in empty talk.

Moreover, the Korean Communists in the early days formed their own groups by ganging up three or five persons and busied themselves in gaining the recognition of the Communist International, instead of going among the popular masses and carrying out revolutionary movements.

Because of this factional strife the Korean Communist Party which had been founded in 1925 was expelled from the Communist International in 1928 and ceased to exist as an organized force.

The great leader Comrade President Kim Il Sung summed up such a serious historical lesson of the nationalist and early communist movements of Korea and, on this basis, created a great idea, that is, the Juche idea.

Comrade President Kim Il Sung taught:

"From then on we emphasized that the populace are the masters of revolution, and accordingly, we must go among them and that if we step up the revolution of our own country with our own efforts in a responsible manner, whether or not recognized by others, we will naturally gain sympathy, recognition and assistance from other countries. We can say this was

the starting point of our Juche idea." (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., pp. 317-18.)

Indeed, the establishment of Juche represented an earnest demand of the Korean people who were suffering the tragic fate of a stateless nation due to flunkeyism, and became an essential task of the national-liberation and communist, movements of Korea which had to experience failures going through twists and turns.

The question of establishing Juche assumed particular importance in the revolution of Korea secondly because of her geographical location and environments.

Comrade President Kim Il Sung taught:

"As you all know, our country is hemmed in by big powers. China and Russia belong to the world's largest countries and Japan is larger than our country." (*On Juche in Our Revolution*, Eng. ed., Vol. 1, p. 459.)

The geographical location and environments of Korea bordering big powers constituted the basic factor for the emergence of flunkeyism toward those big neighbors and national nihilism among the feudal rulers who had long been depraved. In particular, the big countries adjacent to Korea tried to have influence on Korea and force their rule upon her, while the Korean rulers attempting to keep their reactionary rule in reliance upon the foreign countries. This made for the birth of flunkeyism in Korea.

The geographical position and surroundings of Korea formed an objective factor that led flunkeyism to persist so long in the minds of the Koreans.

The establishment of Juche acquired special importance in the Korean revolution thirdly because of its complexity and arduousness.

The anti-Japanese armed struggle in the 1930's was an unprecedentedly complicated revolutionary war which was fought against the Japanese imperialist aggressor army, a foe superior in military technique and number, solving everything needed for the armed struggle with one's own efforts without.

any support from the state rear or a regular army. None of the problems, therefore, could be solved by referring to the existing formulas and experiences.

Thorough establishment of Juche was the only way to solve everything for oneself relying on the strength of the popular masses and set forth the line and methods of struggle suited to the

reality of Korea.

Even after the country's liberation the Korean revolution remained arduous and complex. Illustrative of this were the creation of an unusual revolutionary situation where Korea was divided into north and south due to the occupation of south Korea by US imperialism, chieftain of world reaction, preventing the simultaneous development of the Korean revolution on a nationwide scale, the lack of the Korean people's experience in the management of the state and the economy right after liberation, the inheritance of the outdated economy and culture, and their severe destruction in the war ignited by the US imperialists.

Korea being a backward colonial, agrarian state, the Korean revolution had to shake off her historical backwardness and poverty in a short span of time and explore a new way for socialism and communism.
The course of development of the Korean revolution was a new one that no one had ever followed before.

Only through the establishment of Juche was it possible to solve independently and creatively all problems arising in the revolution and construction and bring the arduous and complicated Korean revolution to victory.

Already in the days of the glorious anti-Japanese revolutionary struggle the great leader Comrade President Kim Il Sung, basing himself on a comprehensive and scientific analysis of the historical experience and lessons of the national-liberation movement and early communist movement of Korea, presented the establishment of Juche as the key to the successful carrying out of the Korean revolution. And he launched a vigorous struggle for establishing Juche in the course of leading the Korean revolution.

In the way of organizing and directing the protracted, hard-fought anti-Japanese revolutionary struggle the great leader not only initiated, developed and enriched the immortal Juche idea but also established the glorious revolutionary traditions of the struggle for the establishment of Juche in the Korean revolution.

In the initial period of the anti-Japanese revolutionary struggle the great leader propounded the Juche-oriented revolutionary lines of the Korean revolution—the line of anti-imperialist, anti-feudal, democratic revolution, the line of armed struggle, the line of united front and the policy for the founding of a Korean Communist Party.

After elucidating these Juche-oriented revolutionary lines, Comrade President Kim Il Sung defended and implemented them through a stubborn fight against dogmatism, sectarian-ism and flunkeyism, established a firm ideological system of Juche within the revolutionary ranks, and built up the powerful internal forces of the Korean revolution.

Under the wise leadership of Comrade President Kim Il Sung the struggle against flunkeyism and dogmatism and for the establishment of Juche was developed in depth in Korea after

liberation in keeping with the requirement of the developing revolution.
Comrade President Kim Il Sung taught:

"From the beginning of its leadership of the revolution, our Party waged an untiring struggle against flunkeyism and dogmatism and- for the establishment of Juche, developing it more energetically as the revolution and construction progressed in depth and scope." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 502.)

The post-liberation period of peaceful construction, the Period of the great Fatherland Liberation War, the postwar period ,of building up the foundations of socialism, the period of the struggle for the complete victory of socialism—all these stages of development of the revolution formed the process in

which the struggle to establish Juche proceeded on a wider scale and in greater depth in Korea in accordance with the requirement of the developing revolution and on the basis of an all-round and profound analysis of the prevailing .complicated
situation.

The great leader laid down the scientific lines and policies for thoroughly carrying into practice the principle of independence in politics, self-sustenance in the economy, and self-defence in national defence, and energetically organized and led the struggle for ,establishing Juche in the revolution.

Comrade President Kim Il Sung put forward the Juche-oriented line on the Korean revolution, to begin with, and clearly indicated the road liberated Korea should follow. In other words, he set forth the revolutionary line of thoroughly carrying out the anti-imperialist, anti-feudal, democratic revolution and of building a democratic base in the northern half to cope with the aggressive machinations of the US imperialists.

The line of building a revolutionary, democratic base laid down by Comrade President Kim Il Sung was a definitely independent revolutionary line and an out-and-out revolutionary line of anti-imperialist and anti-US struggle because it aimed to build up a powerful revolutionary base in the northern half to outmatch the US imperialists' aggressive manoeuvres and, relying on that base, to drive out US imperialism from the southern half through the efforts of the Korean people themselves and achieve the nationwide victory of the revolution.

Next, Comrade President Kim Il Sung built up the powerful internal revolutionary forces that would guarantee the independent development of the Korean revolution.

The great leader founded before anything else a Juche spirited revolutionary Party inheriting the glorious revolutionary traditions, on the basis of the organizational-ideological preparations for the foundation of the Party, which he had made during the period of the anti-Japanese

revolutionary struggle. Thus, the working class and people of Korea came to have their own powerful vanguard detachment, the militant general staff of revolution headed by Comrade President Kim Il Sung. The great leader strengthened the Party organizationally and ideologically while at the same time organizing working people's organizations to rally the broad masses closely around the Party. In this way the powerful internal revolutionary forces capable of 'developing the Korean revolution independently were built up and the Juche-based revolutionary line successfully carried out.

Relying on these internal revolutionary forces, Comrade President Kim Il Sung set up the people's government, a powerful weapon of revolution and construction, and carried out democratic reforms including the agrarian reform and the nationalization of industries. This laid the socio-economic foundations for the democratic development of Korea and the independent development of her national economy. While consolidating the successes gained in the democratic reforms politically and economically, he strengthened the Korean People's Army, a revolutionary armed force which would defend the democratic base from the encroachment of the enemy and guarantee the victory of the revolution by arms.

Under the wise leadership of Comrade President Kim Il Sung the task of the anti-imperialist, anti-feudal, democratic revolution was successfully fulfilled in a brief period of only one year or two in the northern half of Korea. As a result, the people's democratic system was firmly established and the powerful revolutionary, democratic base laid to pro-vide a solid guarantee for the nationwide victory of the Korean revolution.

The Korean war forced upon the Korean people by US imperialism was a severe trial to them. The Korean people, however, under the wise guidance of Comrade President Kim Il Sung, raised high the revolutionary banner of the Juche idea, fought a heroic struggle, and thus defeated the US imperialists and safeguarded the revolutionary gains with credit.

The victory the Korean people won in the great Fatherland Liberation War was a victory of the immortal Juche idea.

During the Fatherland Liberation War Comrade President Kim Il Sung unrolled a powerful struggle to get rid of flunkeyism and dogmatism and establish Juche in the military and other domains.

Comrade President Kim Il Sung taught:

"During the past Fatherland Liberation War we felt all the more keenly the necessity of establishing Juche." (*On Juche in Our Revolution*, Eng. ed., Vol. 1, p. 455.)

The Fatherland Liberation War urgently demanded that the Korean people give full play to the revolutionary spirit of self-reliance, well aware that they should defeat the US imperialist

aggressors through their own efforts, firmly maintaining the stand of Juche.

But the harmful effects of flunkeyism and dogmatism were glaringly manifested in the grim days of the war decisive of the fate of Korea, and they were particularly serious in the military domain. The flunkeyists and dogmatists worked great harm to strengthening the People's Army and increasing its fighting efficiency, by applying the experience of army-building and art of war of a foreign country with many vast plains to the military field of Korea without considering her mountainous terrain. In the trying days of the war Comrade President Kim Il Sung convened the Third, Fourth and Fifth Plenary Meetings of the Central Committee of the Workers' Party of Korea, where he thoroughly exposed and criticized flunkeyism and dogmatism and set forth a definite policy for establishing Juche in all domains. He created a variety of out-standing strategies and tactics and war methods and saw to it that Juche was firmly established in military activities. As a result, the harmful aftereffects of flunkeyism and dogmatism were wiped out and Juche was firmly established in the military sphere.

Thanks to the distinguished strategies and tactics and unique methods of warfare of Comrade President Kim Il Sung and to his ingenious strategic leadership, the Korean People's Army could overcome the numerical and technical superiority of the enemy with its political and ideological, strategic and tactical superiority and crown the Fatherland Liberation War with great victory.

The struggle for establishing Juche in the Korean revolution was intensified in an all-round way in the period when socialist construction was going full steam.

Comrade President Kim Il Sung taught:

"The harmfulness of flunkeyism and dogmatism was glaringly revealed during the war, and it became all the more intolerable as the socialist revolution and socialist construction proceeded full scale after the war. With the trend toward opportunism spreading widely in the international communist movement, the flunkeyists and dogmatists went so far as to import it into our country. Without eradicating flunkeyism and dogmatism and thoroughly establishing Juche, it was impossible to conduct the revolutionary struggle and the work of construction successfully in strict adherence to the revolutionary principles of Marxism-Leninism." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 501.)

After the war the Workers' Party of Korea and the Korean people were confronted with difficult and complicated tasks. The Korean people had to conduct the socialist revolution and socialist construction, rehabilitating the totally destroyed national economy and quickly stabilizing the 'deteriorated people's living. The Party and people strove hard to further consolidate the revolutionary base of the northern half politically, economically and militarily and hasten the cause of national reunification.

Under the condition where everything had been completely destroyed it was very difficult to solve these bulky tasks all at once.

The postwar situation of Korea urgently demanded as never before the independent and creative solution of all problems raised in the revolution and construction in strict

adherence to the Juche stand.

Applying the Juche idea on the basis of a scientific analysis of the prevailing situation of Korea and the requirement of the developing revolution, the great leader Comrade President Kim Il Sung, the genius of revolution and construction, advanced the most correct and original lines and policies for successfully carrying out the socialist revolution rand socialist construction, including the basic line of socialist economic construction and the policy for the socialist transformation of production relations.

However, the flunkeyists, dogmatists and factionalists did not study the reality of Korea and even refused to see it. Swallowing others' experiences whole and copying them mechanically, they vilified the unique lines and policies of the Workers' Party of Korea and opposed their implementation. This situation demanded the Korean people to uproot flunkeyism and dogmatism and establish Juche in order to thoroughly carry through the Juche-oriented lines and policies of the Party and correctly solve the difficult and complicated problems arising in the socialist revolution and socialist construction.

Basing himself on a scientific insight into the political situation of postwar Korea and the requirement of development of the revolution, Comrade President Kim Il Sung set forth a resolute policy in 1955 for eradicating flunkeyism and dogmatism and establishing Juche in all domains of the revolution and construction including ideological work and made sure that a powerful all-Party struggle was launched for its execution.

From then on, the Workers' Party of Korea, under the wise leadership of Comrade President Kim Il Sung, unfolded an all-out struggle against flunkeyism and dogmatism and for the establishment of Juche in the ideological and other domains of the revolution and construction.

The Workers' Party of Korea developed a vigorous struggle to oppose flunkeyism and dogmatism and establish Juche in the ideological field. It combined this struggle with the

struggle against factionalism and for the unity and cohesion of the Party ranks, and with the struggle against revisionism and for defending the purity of Marxism-Leninism.

The reason was that the factionalists who had done much harm to the development of the Korean revolution were the same flunkeyists and dogmatists and that it was also that clique who ushered into Korea the poison of revisionism which had begun to raise its head again in the international communist movement.

The close combination of the struggle against flunkeyism and dogmatism with that against factionalism and revisionism enabled the Workers' Party of Korea to sweep away the filth of age-old factionalism in Korea, together with flunkeyism and dogmatism, strengthen the Party's unity and cohesion, strictly prevent the infiltration of revisionism and thoroughly defend the purity of Marxism-Leninism.

While waging the struggle to establish Juche in ideological work, Comrade President Kim Il Sung organized and mobilized the high revolutionary enthusiasm of the people for the acceleration of socialist construction. Besides, he firmly armed the Korean people with the Juche idea and brought into play their revolutionary spirit of self-reliance, thereby reflecting a revolutionary upswing in socialist construction and giving birth to the Chollima movement.

Comrade President Kim Il Sung taught:

"We have been able to ride Chollima because we have the revolutionary spirit of self-reliance. No one helped us to mount him. If someone who does not know how to ride is put on horse-back, he may fall and get hurt. We mounted Chollima by ourselves; and we are now galloping forward with a free rein." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IlI, p. 438.)

In face of the powerful struggle for the establishment of Juche, the revolutionary upsurge in socialist construction and the vigorous grand march of Chollima, which were all effected under the sagacious leadership of Comrade President Kim Il Sung, the counterrevolutionary machinations of US

Imperialism and its lackeys and the insidious manoeuvrings of the factionalists were shattered, the ranks of the revolution reinforced, the historic task of laying the socialist foundations fulfilled with success and the most advanced socialist system established in the northern half of Korea.

The struggle of the Workers' Party of Korea for the establishment of Juche was further deepened after its Fourth Congress and developed into a struggle for establishing the Juche ideological system within the whole Party and among the entire Korean people, into a struggle for attaining the overall victory of the Juche idea.

After the Fourth Congress of the Workers' Party of Korea Comrade President Kim Il Sung saw to it that the struggle for establishing Juche was conducted more vigorously in close association with the struggle to crush the bourgeois elements and revisionist elements lurking in the Party at the time, root out all descriptions of reactionary, counterrevolutionary ideas including flunkeyism, dogmatism and opportunism and strengthen the unity and cohesion of the Party on the basis of a monolithic ideological system.
Comrade President Kim Il Sung organized and led a vigorous struggle to thoroughly embody the

principles of independence, self-support and self-defense in all domains of revolution and construction, along with the struggle to establish Juche in the ideological work.

Under the wise leadership of Comrade President Kim Il Sung the DPRK waged the persevering struggle to fully materialize the Juche idea in all realms of revolution and construction and turned itself into la socialist industrial state which enjoys complete independence in politics, solid independent national economy, powerful defense capabilities and splendid national culture, into the "model of socialist country" envied by all people in the world.

In the DPRK the Juche idea is embodied in terms of Juche in ideology, independence in politics, self-support in the economy and self-defense in guarding the nation.

Comrade President Kim Il Sung taught:

"What is important in applying the Juche idea is to carry out the principles of Juche in ideology, independence in politics, self-support in economy and self-defense in guarding the nation." (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., Vol. 2, pp. 134-35.)

The principles of Juche in ideology, independence in politics, self-support in the economy and self-defense in national defense are the guiding principles to be observed by the people of all countries in establishing Juche in every domain of revolution and construction.

I) Embodiment of the Juche Idea in Ideology

Comrade President Kim Il Sung laid down the revolutionary principle of establishing Juche in the realm of ideology and gave wise guidance in the struggle to thoroughly apply it to all fields of revolution and construction.

Comrade President Kim Il Sung taught:

"Ideologically, Juche must be thoroughly established; everyone must have the Juche ideology which serves the Korean revolution." (*On Juche in Our Revolution*, Eng. ed., Vol. 1,p. 365.)

Establishing Juche in ideology is the prerequisite to the embodiment of the Juche idea in all domains of revolution and construction. It is more necessary than anything else for the Party and people in each country to have a correct ideological viewpoint and way of thinking if they are to carry out revolution and construction with credit. This is because they are the masters of revolution and construction in their country.

So long as the Party and people are kept in bondage to others ideologically and fail to use their own brains in thinking, they can neither have any spirit of independence and creativity nor can observe the principles of independence, self-

support and self-defense. Only when they establish Juche in ideology and aim themselves firmly with the Juche idea, can they shake off such ideological and mental fetters as flunkeyism, dogmatism, national nihilism and other obsolete ideas which blight the spirit of national independence and revolutionary spirit, and settle all matters with their wisdom and strength in conformity with the actual conditions of their country.

That is why the Workers' Party of Korea has invariably attached primary importance to establishing Juche in ideology in its historic struggle to embody the Juche idea in revolution and construction.

Establishing Juche in ideology means subordinating all ideological work to the interests of the revolution of one's own country and thus equipping the people with the Juche-oriented ideological viewpoint, that is, the viewpoint from which they consider all matters with top priority given to the revolution in their country and carry out their revolution and construction from the stand of a master and on their own responsibility.

The main thing in establishing Juche in ideology is to arm people with their leader's ideas and their Party's lines and policies.

Comrade President Kim Il Sung taught:

"In order to carry out our country's revolution with a mind of our own, it is necessary for us to equip ourselves fully with our Party's policies and our revolutionary traditions.... If we are fully armed with our Party's policies and revolutionary traditions, we will be able to adhere to our revolutionary position and wage an uninterrupted, resolute revolutionary struggle in all adversities and ordeals without losing the spirit of Juche. Neither revisionism, dogmatism nor flunkeyism can ever infect those who are armed with the Party policies and revolutionary traditions." (Kim Il Sung, *Selected Works*, Eng ed., Vol. Ill, p. 495.)

Using one's own brain and acting from one's :own conviction precisely 'means thinking as required by the revolutionary ideas of one's leader and the lines and policies of one's Party

and acting to meet these requirements.

The working class can realize its revolutionary cause only under the leadership of the Party, which, in turn, can fulfill its role as the general staff of revolution only under the sole guidance

of the leader.

The leader's revolutionary ideas and their embodiment, the Party's lines and policies, show people the correct way for revolution and construction, imbue them with conviction of victory, and increase their enthusiasm in the struggle to put them into practice. Therefore, only when the people in each country are firmly equipped with their leader's revolutionary ideas and the Party's lines and policies, can they carry out the revolution of their country independently and creatively to suit the actual conditions of their country.

In order to establish Juche in ideology it is necessary to intensify the education in revolutionary traditions along with the education in Party's policies.

The revolutionary traditions, the historic root of the Party and revolution, are created by the leader who paved the way to the victory of revolution. Only by learning the revolutionary traditions, therefore, is it 'possible to have a correct under-standing of the essence and validity of Party's policies and execute them properly.

The brilliant revolutionary traditions of the Workers' Party of Korea were built up in the course of the anti-Japanese revolutionary struggle which Comrade President Kim Il Sung led to victory under the banner of the Juche idea. The education in the revolutionary traditions is aimed at training people to be the revolutionaries and Communists loyal to the leader by equipping them with what was achieved by the great leader in the years of the anti-Japanese revolutionary struggle—his immortal revolutionary ideas and revolutionary achievements, his revolutionary work method and mass style of work, and his communist virtues.

Hence, the Workers' Party of Korea made every effort to firmly arm the people with the leader's revolutionary ideas, the

Party's lines and policies which embodied them, and the revolutionary traditions.

It trenchantly exposed and smashed the machinations of the flunkeyists and dogmatists who had once wormed their way into the Party and given prominence and publicity only to policies of other Parties and history of other peoples, instead of arming the people with the policies and revolutionary traditions of their own Party; it conducted the ideological work with main stress laid on arming the people with the leader's revolutionary ideas, Party's policies and revolutionary traditions.

What is next of importance in establishing Juche in ideology is to know one's own country well.

Comrade President Kim Il Sung taught:

"If one is to establish Juche, one must first know one's own country well. We must carry out

revolution in Korea and build a communist paradise on Korean soil.

"Even after the worldwide victory of communism, we will live on Korean soil where our people have lived through generations. Why should we live in a strange country, leaving this beautiful garden of golden tapestry?

"If we are to make revolution in Korea and live in Korea, we must know the history and culture of the Korean people, know the land and seas of Korea and know its climate and natural resources.

"Only when we know our country well, can we do every-thing to suit our specific conditions and can love our country and people and have pride and confidence in carrying out revolution in our country." (*On Juche in Our Revolution*, Eng. ed., Vol. 1, p. 468.)

If one is to make revolution in one's country, one must know well the history and geography of one's own country and the culture and customs of one's own nation.

Only then will one form an attachment for one's country. This is essential and important.

Only when one is well acquainted with the past and present of one's country, can one settle all problems in keeping

with the reality of one's own country and the desire of one's people.

On the contrary, if one is 'ignorant of the history and actual conditions of one's country, one will fail to solve all problems to suit the historic conditions and national peculiarities of one's country and, consequently, will take in things from others mechanically and blindly to commit flunkeyist and dogmatist errors and then make a mess of the revolution in one's country.

The establishment of Juche in ideology, therefore, makes it necessary to bring the people to have a good grasp of the past and present of their country. To know one's country well, one must rely mainly on one's own things in science, education, literature and art and all other fields. Only when main stress is laid on one's own things in science, education, literature and art, is it possible to inspire the masses of the people with national pride and firm confidence in future and make substantial contribution to the revolution and construction in one's own country. This alone will lead to the rapid development and prosperity of one's country. Science can properly serve the success in revolution and construction, only when researches are conducted with emphasis on the solution of urgent scientific and technical problems arising in the economic development of one's country.

Educational work, too, must be conducted in such a way as to impart the knowledge and technique necessary for the revolution and construction in one's country along with

fundamentals of science. This is essential for it to creditably discharge its mission of training cadres and rising generation to be fine personnel capable of lending substantial service in the revolution and construction.

Literature and art must truthfully reflect the reality of one's country and the requirements of one's people if they are to flourish as the revolutionary, popular literature and art which are congenial to the taste of the people and enjoy their love.

Under the wise leadership of Comrade President Kim Il Sung the Workers' Party of Korea saw that weight was given to things of Korea in science, education, literature, art and all other realms and that the fine heritage of Korean national culture was critically taken over and developed.

The energetic efforts to establish Juche in ideology brought about radical change in the ideological life of the people and their way of thinking.

The Korean people have firmly armed themselves with the Juche idea, casting off the ideological shackles of flunkeyism, dogmatism and other obsolete ideas which had long corroded their spirit of independence.

Today in the DPRK the ideological system of Juche, the monolithic ideological system of the Workers' Party of Korea, has been firmly established in the whole society, and the entire Korean people have been closely united with one idea and purpose around their leader and the Party. They are driving for-ward the revolution and construction at the speed of Chollima with national pride and master's attitude, displaying such high revolutionary enthusiasm and creativity as to be inconceivable in the past.

2) Embodiment of the Juche Idea in Politics

In politics the Juche idea is expressed as the principle of independence.

Comrade President Kim Il Sung taught:

"In order to become the master of its own destiny, a nation must have an independent government and firmly guarantee political independence. This is why the Juche idea should first be embodied as the principle of independence in politics." (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., p. 291.)

Maintaining the principle of independence in politics

means formulating all lines and policies in one's own way in view of the revolutionary requirements and specific reality of one's own country and establishing complete equality and sovereignty in diplomatic activities.

As clearly pointed out by Comrade President Kim Il Sung, a revolutionary struggle aims to attain freedom from class or national subjugation; it is a struggle to defend the independence of the people.

To man, a social being, socio-political life is more valuable than physical life.

If man loses independence in society, he cannot be called a man. It is because ignoring independence is tantamount to ignoring man himself. Independence is what keeps man alive.

For a nation to become the master of its own destiny, it must have an independent government and firmly defend political independence. Every nation's right is inviolable.

Political independence is the primary criterion for an independent sovereign state. Every nation is equal and independent. It has the right to carve out its destiny for itself.

A nation effecting its political self-determination and exercising the rights in its clutches alone can enjoy national independence and freedom and attain people's happiness and country's prosperity.

Independence in politics claims not only national independence but an independent formulation of all one's policies.

For a nation to guarantee its steadfast independence in politics, it must have its own guiding idea and lay down all policies and lines in the interests of its people and in conformity with the specific conditions of its country, according to its will. A government that acts under the pressure or on instructions of others cannot be responsible for the destiny of its people as their genuine government nor can be called an independent government.

As the historic experience shows, if a nation loses independence in politics and yields to the pressure or instructions of others, the masses of the people and their role will be ignored,

leading the country to ruin and bringing the revolution to naught.

The newly independent countries in particular should firmly uphold their political independence if they are to safe-guard their national independence when the US and other imperialists are

seeking for aggression and subversion against other countries and crafty interference in their internal affairs.

The principle of independence in politics demands complete equality and mutual respect among nations.

This principle resolutely rejects both being subjugated by others and subjugating others.

Only when each country follows the principle of complete equality and independence, can it defend all its rights and dignity as an independent, sovereign state and satisfactorily solve all problems arising in international relations.

Steadfast maintenance of political independence guarantees self-sustenance in the economy and self-defense in national defense. Every country must have an independent government, manage everything at its own 'discretion to suit its actual conditions and establish complete equality and sovereignty in foreign relations, too. Only then can it successfully carry on the building of the economy and defenses and make substantial contribution to the world revolution.

In order to firmly maintain the independence of a country in politics it is necessary, above all, to have one's own revolutionary view and conviction. Because anyone having an unshakable view and conviction of the revolution in his country alone can hold fast to the line of independence and carry it through to the last.

Revolutionaries are iron-willed persons who keep to their conviction under any circumstances. They do not make revolution at someone's bidding or to curry favour with someone. Prompted by their own conviction, they turn out in a revolutionary struggle to realize the interests and aspiration of their people. Hence they adhere to their own revolutionary view to the end without wavering the least bit in face of any hardships

and tribulations on the way of revolution.

Experience shows that if one discards one's own revolutionary view and conviction, one will have to dance to the tune of others, heedless of one's own interests, and eventually bungle the revolution. In order to implement the line of independence, therefore, one should have a firm view and conviction of the revolution in one's own country.

An independent government is also needed to maintain full independence in politics. Any government acting under the pressure or on the instructions of other countries cannot assume full responsibility for the fate of its people nor can solve any affair in conformity with the specific conditions of its country, let alone exercising full sovereignty in politics.

A powerful internal revolutionary force should be also built to keep up independence in politics.

Political independence is not an abstract concept. No country devoid of its powerful internal revolutionary force can ever realize or defend its national independence or steadily maintain its independence in politics.

To build up a strong internal revolutionary force is a fundamental guarantee for achieving the sovereignty and independence of a country and strictly following the line of independence.

As Comrade President Kim Il Sung has taught, the internal revolutionary force is composed of the three elements of revolution, that is, the political, economic and military forces. To augment the internal revolutionary force it is essential to increase these three forces all alike. What is most important in preparing the internal revolutionary force is to further political force. The revolutionary struggle is a political struggle. So, its victory rests with the preparedness of one's own political force. Only when this force is built up, is it possible to lead the revolution to victory under whatever circumstances and defend national independence from imperialists' threat and aggression.

To build the mighty internal revolutionary force, the

economic and military forces should be increased as well, along with the political force. It was not a smooth sailing for the DPRK to carry through the line of independence in politics. It had to fight against all descriptions of opportunism, flunkeyism, dogmatism and against the anti-Party factionalists at each stage of revolutionary development.

Under the wise guidance of the great leader Comrade President Kim Il Sung the Workers' Party of Korea held fast to the line of independence in politics; it formulated its lines and policies in its own way and carried them through without the slightest vacillation, resolutely pushing aside all the erroneous arguments and stalling manoeuvres of the flunkeyists, dogmatists and anti-Party factionalists as well as the intervention of the opportunists who raised their heads on the international arena. Thus, it won great victories in the socialist revolution and socialist construction, which now firmly guarantee the political independence of the DPRK.

The principle of independence is definitely embodied in ail the lines and policies of the Workers' Party of Korea laid down by the great leader Comrade President Kim Il Sung—the line of building the revolutionary democratic base, the line of building an independent national economy, the basic line of socialist economic construction, that is, the line of giving priority to the growth of heavy industry with the simultaneous development of light industry and agriculture, the policy of effecting socialist transformation of economic forms prior to technological reconstruction, the line of carrying on the building of the economy and defenses in parallel, the policy of independent national reunification, etc.

The Workers' Party of Korea firmly upheld independence in external activities. The Workers' Party of Korea and the Government of the DPRK have developed the relations of friendship and cooperation with the socialist countries, the third world countries and all other countries friendly to the DPRK on the principles of complete equality, independence, mutual respect, noninterference in others' domestic affairs, and mutual

benefit. They gave wholehearted support and encouragement to the national-liberation movement in colonies and semi-colonies and to the international working-class movement while determinedly opposing the US-led imperialists' policies of aggression and war.

Such unswerving maintenance of political independence enabled the Workers' Party of Korea to observe its principle in all policies without committing any right or "Left" deviations in the sphere of politics as well as in the revolution and construction, defend the purity of Marxism-Leninism and substantially serve the development of the world revolution. On the international arena the dignity and prestige of the Workers' Party of Korea and the Government of the DPRK have been further enhanced and the latter's position consolidated still more. This owes to the Juche idea and its invincible vitality and to the line of independence embodying it.

3) Embodiment of the Juche Idea in Economic Construction

The Juche idea is expressed as self-support in the economy. Comrade President Kim 11 Sung taught:

"Our Party's line of building an independent national economy is the embodiment of the Juche idea in economic construction." (*Ibid*., p. 179.)

Maintenance of the principle of self-support in the economy means building an independent national economy with one's own efforts in the revolutionary spirit of self-reliance.
Comrade President Kim Il Sung taught:

"Building an independent national economy means building a diversified economy, equipping it with up-to-date technology and creating our own solid bases of raw materials, thereby building up an all-embracing economic system in which every branch of the economy is structurally interrelated, so as to produce domestically most of the products of heavy

and light industry and the agricultural produce needed to make the country wealthy and powerful and to improve the people's living conditions." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IlI, p. 399.)

Building an independent national economy requires fulfilling the following four conditions.

Firstly, it is to develop the economy in a diversified way so as to produce domestically most of the products of heavy and light industry and the agricultural produce needed to make the country rich and strong and to improve the people's living conditions. The well-coordinated development of all branches of the national economy including heavy industry with machine-building industry as its core, light industry and agriculture is essential to satisfy domestically the demand for various products needed for economic construction, defense upbuilding and people's life. The diversified development of the economy alone enables a country to constantly expand all its branches of production in line with the requirement of its economic development, keep improving its people's living standards and effectively exploit its natural resources.

Secondly, it is essential for each country to equip all branches of the national economy with modern technique in order to build an independent national economy.

Only by equipping the economy with up-to-date technique can each country make steady progress without depending on other countries, meet with home-made products the ever-growing demand of the society and people by making better use of its natural resources and reach a high level of development of productive force commensurate with socialist society.

Thirdly, in order to build an independent national economy one's own solid base of raw materials must be established. Only when each country has its own solid raw material base, can it develop its economy on a sound footing even in face of any world economic upheaval or economic containment by the imperialists.

Fourthly, for the building of an independent national

economy each country should have all the national technical cadres needed to manage its economy on its own. Full dependence on scientific and technical aid of other countries makes it impossible to meet the huge demand for national technical cadres wanted in the building of an independent national economy and solve the problems cropping up in economic construction.

Hence, economic self-support is indispensable for making people the masters of the state and society. A country lacking economic independence cannot satisfy the growing demand of its people but has to beg other countries for economic assistance. Therefore, it can be said that economic independence is the material basis of political independence, that a country economically dependent on foreign forces has to tail after them politically and that an economically dependent nation cannot be free politically as well, that is, it cannot be spared colonial slavery.

Economic independence is a sure guarantee for the laying of solid material-technical foundations of socialism and the successful building of socialism and communism.

'A country with a powerful national economy alone can tap and utilize its natural resources and reserves to the maximum and thus ensure a high rate of growth of production on a sound footing, fully demonstrate the superiority of the socialist system and satisfactorily solve such important tasks of socialist and communist construction as the speedy development of science and culture and the enhancement of the cultural and -technical level of the working people.

Economic self-support is necessary also for increasing nation's self-defense capabilities by implementing the line of self-defense in national defense.

Only by achieving economic independence is it possible to create the base of an independent national defense industry, manufacture on one's own different types of weapons and combat material needed for national defense and solve such difficult tasks as to modernize the army on the basis of rapidly

developing military science, achieve military success, place the entire people under arms and turn the whole country into a fortress.

Economic self-sustenance provides a firm guarantee for eliminating inequality among nations and bringing about their independent development and overall prosperity.

Economic backwardness leads to political inequality among nations. Only by building an independent national economy is it possible to remove economic backwardness and attain national prosperity.

The building of an independent national economy is indispensable also for the development of international economic cooperation and the growth of the might of the entire socialist countries. Economic independence alone enables nations to conduct their economic exchange on the principles of complete equality and mutual benefit and successfully expand their international economic cooperation.

If a country fails to achieve economic independence, it cannot get rid of its backwardness; it has to turn to other countries for aid; it can in no way observe the principle of reciprocity in economic cooperation.

Only by building an independent national economy can each country contribute to increasing the economic might of socialist countries and give more effective economic support to) the peoples of newly independent countries who are advancing under the uplifted banner of anti-imperialism and independence.

It was by no means an easy task for the DPRK to implement the line of building an independent national economy. Numerous difficulties cropped up before the Korean people. What the

Korean people took over from old society was a backward colonial industry hardly worth mentioning.

Even that was severely destroyed during the war unleashed by the US imperialist aggressors. What was worse, the anti-Party factionalists, flunkeyists and dogmatists who found their way into the Party opposed in every way the struggle of

the Workers' Party of Korea to build an independent national economy. The Workers' Party of Korea had to carry through the line of building an independent national economy in a tense situation where the US imperialist aggressors were resorting to incessant war provocation 'manoeuvres.

Comrade President Kim Il Sung advanced the original line of building an independent national economy and sagaciously organized and guided in person the struggle to carry it through. He got the agrarian reform, the nationalization of industry and other democratic reforms to precede the building of an independent national economy. He thus laid the social basis for successfully carrying through the line of economic independence. Further, he led the Korean people to reorganize the relations of production along socialist lines following the democratic reforms. This provided favoirable conditions for implementing the line of building an independent national economy.

Comrade President Kim Il Sung also set forth the basic line of socialist economic construction—a unique line of giving priority to the growth of heavy industry simultaneously with the development of light industry and agriculture, thus blazing the path for the speedy building of an independent national economy.

The leader clearly defined the stages of the building of an independent national economy. Two stages: the first one is the stage of laying and reinforcing the foundations of an independent national economy (the Five-Year Plan period) the second one is the stage of establishing the system of an independent national economy (the Seven-Year Plan period).

The leader also made certain that all the difficult and complex tasks of building an independent national economy were carried out by way of giving full play to the revolutionary enthusiasm and creative activity of the masses through strict implementation of the revolutionary mass line; he armed the working masses with the revolutionary spirit of self-reliance so that they might solve all problems with their own efforts.

The building of an independent national economy is a hard and complex task. It is attended with numerous difficulties and hardship. So, it can not be done by the efforts of a few people. Its success depends on the mobilization of the broad working masses.

And only by firmly adhering to the revolutionary principle of self-reliance in economic construction is it possible to enlist all the reserves and possibilities of one's own including man-power and material resources and successfully build an independent national economy, overcoming all the obstacles and difficulties in the way on one's own efforts.

Under the wise guidance of the leader the Workers' Party of Korea and the Korean people waged a heroic struggle to build an independent national economy on the debris, tightening their belts and sparing every penny, so that they would not fall into colonial slavery ever again. Thus the Korean people built an independent national economy most excellently in a very short span of time, surmounting all obstacles.

The Korean people brilliantly accomplished the task of industrialization in a matter of 14 years, which had taken several centuries in capitalist countries.

The conversion of the DPRK into a socialist industrial state—this is a shining victory the Workers' Party of Korea and the Korean people have won in the struggle for materializing the Juche idea in the sphere of economic construction, it is a great event of historic significance in speeding up socialist and communist construction in the DPRK and achieving the nationwide victory of the Korean revolution.

Today the DPRK readily turns out such large-sized machines as 6,000-ton press, heavy-duty truck, tractor, excavator and bulldozer, 15,000-20,000-ton ship as well as precision machines. It produces not only separate machines and equipment but also whole sets of equipment for modern factories.

The DPRK has laid a powerful base of light industry which can satisfy the ever-growing material and cultural demands of the people, and is enjoying a socialist agriculture which gathers a bumper harvest every year.

By building an independent national economy and realizing socialist industrialization, the DPRK has finally done away with its economic and technical backwardness, a legacy of the old society, proudly entered the ranks of world's advanced countries and laid solid economic foundations capable of developing the country's economy with credit and at a high tempo, quite free from any world-wide economic fluctuation.

4) Embodiment of the Juche Idea in Defense Upbuilding

The Juche idea also finds its expression in the principle of self-defense in national defense.

Comrade President Kim Il Sung taught:

"We must be firmly prepared, both ideologically and militarily, for perfect self-defense, so as to protect ourselves with our own efforts, in the military sphere, just as in the economic sphere." (*On Juche in Our Revolution*, Eng. ed., Vol. 1, p. 369.)

Adhering to the principle of self-defense in national defense means building a powerful self-defense potential capable of reliably safeguarding the country's independence, revolutionary gains and people's freedom and happiness.

Self-protection is a human instinct. The state, too, should possess self-defensive means. For a sovereign independent state it is essential to maintain the principle of self-defense in national defense: Any state devoid of its defense potential enough to protect and safeguard its power from the intrusion of the enemies within and without cannot be virtually called a fully independent state when there remains imperialism on the globe.

The principle of self-defense in national defense, when observed, enables a people in power to defend their revolutionary gains from the encroachment of imperialism and its minions, create favorable conditions for the building of an advan-

ced society and successfully counter any surprise attack of the enemy.

Historic experience clearly shows that so long as imperialism remains on the earth, there can be no absolute guarantee for peace, a war may break out at any moment.

Under these conditions, the peoples freed from colonial subjugation ought to increase their defense potential on the principle of self-defense and keep themselves in ready posture at all times. By so doing, they can force the imperialists to abandon their aggressive intentions and can deal crushing blows at the imperialists and their lackeys in right time whenever the latter make an aggressive venture.

The situation of the DPRK carrying on the revolution and construction in face of US imperialism, the chieftain of world reaction, urgently demanded the Workers' Party of Korea and the Korean people to increase their self-defense capabilities.

Given such situation, Comrade President Kim Il Sung set forth a revolutionary line of self-defense and at the same time wisely organized and led the Korean people for the implementation of this line to strengthen the country's defense power. To this end, the Workers' Party of Korea concentrated its efforts on preparing the army and people politically and ideologically and strengthened their politico-ideological education in every way.

Comrade President Kim Il Sung taught:

"In order to strengthen our defensive power, it is necessary, first of all, to firmly prepare the

People's Army and the entire people politically and ideologically.

"Our People's Army is a revolutionary army, and so the basic condition for increasing its might lies in arming our soldiers politically and ideologically." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 377.)

True, for an army to win battle, it must have fine arms. But however fine the arms may be, they will be of no use if the army fails to equip itself politically and ideologically. This has been borne by historic facts.

Nation's defense capacities and army's combat power are determined above all by the ideo-moral state of the army and people who make and handle arms. The history of modern warfare clearly shows that contrary to the argument of bourgeois almighty-arms advocators, the role played by men in war is not decreased, but rather increased as military technology advances and powerful modern weapons appear, and that the ideo-moral state of the army and people has a great bearing on war.

Thanks to its politico-ideological advantage, a revolutionary army can defeat any aggressor army which is even far superior in technology and numerical strength.

Just for this reason, the Workers' Party of Korea, in increasing the country's defense power, focused its efforts on arming the army and people politically and ideologically, and strengthened among them education in the Juche idea, revolutionary education, class education, education in socialist patriotism in every way, and induced them to have a correct view on revolutionary war.

On condition of firmly equipping the army and people politically and ideologically, it carried through the self-defensive military line whose main content is to make the whole army a cadre army, modernize it, arm all the people and turn the whole country into a fortress.

Training the entire army to be a cadre army and modernizing it is an important guarantee for turning it into a steel-like cadre army trained politically and ideologically, militarily and technologically, into an invincible revolutionary armed force equipped with powerful offensive and defensive means.

Arming the entire people and turning the whole country into a fortress is a most powerful defense system in military strategy, which makes it possible to frustrate any attack of the enemy in light of the characteristics of modern warfare.

By fully implementing the self-defensive military line, the Workers' Party of Korea has built a powerful all-people, nationwide defense system which can cope with any surprise at-

tack of aggressors.

One of the important tasks in carrying out the principle of self-defense is to firmly build the rear, develop munitions industry and thus fully prepare material reserves needed in war.

Solid rear constitutes an important factor favouring victory of war.

The fate of modern war is decided not only by the combat activities of the army and people engaging with the enemy, but largely by the country's economic situation—the organization of the wartime economy, the creation of strategic material reserves and so on which make for war. Victory can be won in a modern war only when the rear is built up firmly enough to meet the ceaseless requirements of both the front and the rear for men and materials.

Development of an independent war industry bears special meaning in laying the material foundation for carrying through the principle of self-defense. Because the creation of a solid independent war industrial base alone renders it possible to produce on one's own various modern weapons and military and technical equipment indispensable for national defense, steadily improve them suited to the realities of one's owl' country and fully meet the demand for military supplies in wartime.

Under the wise leadership of Comrade President Kim Il Sung, the Workers' Party of Korea waged a vigorous struggle for creating an independent industrial base for national defense. As a result, the DPRK is now powerful enough to defend itself dependably.

This is a most precious success achieved by the Workers' Party of Korea and the Korean people in their struggle for strengthening nation's self-defensive power.

Thanks to its powerful self-defensive power, the DPRK is now able to firmly defend its independence and energetically push its socialist economic construction without the slightest vacillation even under such tense situation where war may

break out at any moment due to the provocative machinations of the US imperialist aggressors.

As they had prepared their firm self-defensive power, the Workers' Party of Korea and the Korean people could take such a resolute stand as to retaliate in answer to enemy's "retaliation" and meet enemy's "total war" with total war, without wavering in the least whenever the US imperialist bandits attempted an open armed invasion, rushing their huge armed forces up to the gate of Korea, occasioned by the case of the armed spy ship "Pueblo", the case of the large-size spy plane "EC-121" and the Panmunjom incident. In the long run the enemy had no alternative but to bend his knees before the Korean people.

Under the sagacious guidance of Comrade President Kim Il Sung, the Workers' Party of Korea and the Korean people, upholding the revolutionary banner of the Juche idea, fought to materialize it in all spheres of the revolution and construction. As a result, they could build up their revolutionary forces mighty enough to achieve the independent reunification of the country and the final victory of the Korean revolution, and could shape their destiny and carve their way all for themselves.

Comrade President Kim Il Sung taught:

"The great victories and successes we have attained in our socialist revolution and socialist construction over the past years are, indeed,, the brilliant fruition of the great vitality of our Party's idea of Juche and of our line of independence, self-sustenance and self-defense—the embodiment of that idea in all fields." (*Ibid*., p. 555.)

The glorious history of the Korean revolution is woven with the brilliant pages that have fully confirmed the validity of the Juche idea as well as its great vitality.

As Comrade President Kim Il Sung founded the immortal Juche idea and brilliantly applied it to all political, economic and military fields of the DPRK, this country has become the glorious motherland of Juche, the "country of Chollima'' and

the "model socialist state."

The most important task now facing the DPRK in implementing the Juche idea is to independently reunify the country split by US imperialism.

Comrade President Kim Il Sung taught:

"Achieving the independent and peaceful reunification is the most important work in embodying the Juche idea in the Korean revolution today." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. VI, p. 260.)

The struggle of the Korean people for Korea's reunification is a struggle to relieve the south Korean people from the colonial fetters of US imperialism and establish the sovereignty of the Korean nation on a nationwide scale.

This struggle is an internal affair of the Korean nation, an affair which no one is entitled to meddle in.

The three principles and five-point policy for national reunification proposed by Comrade President Kim Il Sung are the just nation-saving programme pervaded with the Juche idea from

beginning to end.

No one has the right to stand in the way of the struggle of the Korean people who are faithfully following the programmatic policy for independent national reunification set forth by the great leader Comrade President Kim Il Sung.

The Korean people's struggle for national reunification will certainly be crowned with victory and the day will come when the entire people of north and south Korea will live on the reunified land under the guidance of the great leader Comrade Kim Il sung.

The Juche idea is the great doctrine which has won overall victory in the DPRK where it is brilliantly embodied in all domains of the revolution and construction.

The world people want to grasp and implement the Juche idea and many countries follow the road of independence. This is the irresistible trend of times today.

The valuable experience of the Korean revolution and the historical experience of the world revolution patently show

that the Juche idea is the invincible, powerful weapon which fully guarantees victory to the revolution of each country and the world revolution.

Only when we take this great doctrine as our guide can we bring the revolution and construction to victory.

It is, therefore, the sacred duty and glorious task of all the revolutionaries to make deep study of the Juche idea and make every effort to apply it to the revolution and construction of their countries.

SOME THEORETICAL AND PRACTICAL ASPECTS OF SOCIALIST REVOLUTION AND CONSTRUCTION CARRIED OUT IN KOREA UNDER THE LEADERSHIP OF COMRADE KIM IL SUNG .

Dr. Manuel Agustin Aguirre

Former President of Quito University, Ecuador

Under the wise leadership of Comrade Kim Il Sung the Korean people have accumulated valuable theoretical and practical experience in the revolution and construction.

I would like to refer to some theoretical and practical aspects characterizing the socialist revolution and construction directed by Marshal Kim Il Sung, a faithful friend of the Latin American people.

Creative Application of Marxism-Leninism in Korea's Reality

The unqualified success made by Korea in the socialist revolution and construction results from the creative, not mechanical, application of Marxism-Leninism in the reality of Korea. This presupposes a deep grasp of the reality to he transformed. For without knowing well their own history, geography,

tradition, and culture, the people of each country cannot creatively apply the principles of Marxism-Leninism in conformity with the actual conditions of their country, nor can they have an independent stand and view in regard to their revolution.

Comrade Kim Il Sung said:

"If we mechanically apply foreign experience, disregarding the history of our country and the traditions of our people and without taking account of our own realities and level of preparedness of our people, dogmatic errors will result and much harm will be done to the revolutionary cause. To do so is not fidelity to Marxism-Leninism nor to internationalism; it runs counter to them." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. I, p. 592.)

Comrade Kim Il Sung taught that Marxism-Leninism is not a dogma but a guide to action and a creative theory, and, therefore, that it can display its invincible vitality only when it is applied

creatively to suit the specific conditions of each country. The same applies to the experience of the fraternal parties. It will prove valuable to us only when we grasp its essence through study and properly apply it to our realities. If we just gulp it down, it will not only harm our work but also discredit the valuable experience of the fraternal parties.

Comrade Kim Il Sung rejects any mechanical application of foreign things. For it will make us unable to get a correct understanding of our reality and get us to fall into deviation in utilizing means for its transformation. Only by applying the universal truth of Marxism-Leninism and the experience of other countries in a creative manner to suit the realities, can they benefit the revolution and construction of one's country.

Revolution can neither be imported nor exported. It is a product of the activities of the working masses and the inherent conditions of each country. Support from other countries can be and is beneficial. The point, however, is that the masses of people apply Marxism-Leninism creatively with their own efforts and resources to suit the actual conditions of their country.
Comrade Kim Il Sung's, creative stand towards Marxism-

Leninism proceeds from his steadfast position of Juche on the revolution and construction.

Consistently maintaining the creative stand, he is leading the revolution and construction along the road of victory and making a great contribution to the development of Marxism-Leninism.

Juche Idea Defines Man as an Element of Remaking Nature and Society

Comrade Kim Il Sung said that man is the master of all things and the decisive factor in everything. This is a new exposition of theoretical and practical significance.

It is man that transforms nature and society. Man is in the centre of dialectical process in his relationship with nature and society. Though it is a fact that man uses tools, machines and technique in conquering nature, what is fundamental here is man who makes them.

The anti-Japanese armed struggle organized and led by Comrade Kim Il Sung clearly proved this truth. In that struggle the enemy troops armed to the teeth with far superior military equipment and technique could not put down the indomitable resistance of the Korean people for their liberation.

Comrade Kim Il Sung said:

"The anti-Japanese armed struggle hardened the conviction of the Korean Communists that

one was the master of one's own destiny and that one also had the ability to shape one's own destiny. And this struggle persuaded them firmly that the only correct position to observe in the revolutionary struggle was to settle all matters for oneself in the interests of one's people and in keeping with the specific conditions of one's country." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., p. 283.)

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Man transforms nature and society to serve him through his labour and revolutionary activities. Therefore, man should be the mainstay of all things, and everything serve him. Things should serve man, and not vice versa.

The conception that man should be placed in the centre of all things and that everything be made to serve him demands us:

Firstly, to observe the relations between man and the world, giving priority to man and proceeding from his interests; secondly, to make everything serve man and be used by him; and thirdly, to solve all matters in reliance on the inexhaustible strength of the popular masses.

The question of how to view things is determinant to the orientation and success of all practical activities. What is basic here is to satisfy the intrinsic requirement of man to lead an independent and creative life. Any human activity divorced from this requirement is meaningless and insignificant.

To sum up, it all boils down to one fundamental philosophical theory that man is the master of all things and the decisive factor in everything, and this constitutes the cornerstone of revolutionary activities and socialist construction.

Creative Power of the Masses

Comrade Kim I1 Sung has - a deep confidence in the creative power of the masses. He always finds himself among the masses of the people, talks with them and draws strength from them. This means a true affinity with the masses.

Comrade Kim I1 Sung insists that the working masses can display the highest degree of revolutionary enthusiasm in remaking nature and transforming society if they grasp fully and correctly their position in the world and their role in the development of history.

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Being together with the masses means to go down to them, discuss with them and organize and mobilize them. For without their support there will be no progress whatever in remaking

nature and society.

Independent and Creative Stands

In revolution and construction the masses of the people should maintain the independent and creative stands and solve the problems at hand to suit the specific conditions of their country with their own determination, own thought and own strength. That is why the masses of the people are the real masters of the revolution and construction.

Comrade Kim Il Sung said:

"An independent stand is the fundamental attitude the working masses must always maintain in the revolution and construction, and a creative stand is the fundamental method they must employ in the struggle to transform nature and society. They must maintain independent and creative stands, with a deep consciousness that they are masters of the revolution. Only then can they solve all problems of the revolution and construction efficiently by themselves in the interests of their people and in keeping with the specific conditions of their country." (*Ibid*., p. 285.)

As can be seen, the process of social progress is promoted through the independent and creative activities of the working masses. Independence is what keeps man and the masses of people alive. The struggle they had waged for ages was a struggle for independence. Independence is closely associated with creative activity. For we should judge and solve the raised problems with our creative ability if we are not to rely on others in taking action with determination. Therefore, the independent stand is a prerequisite to the creative stand, and

these two stands are the two aspects of one and the same problem. It is because without independence there can be no creativeness and vice versa.

The Korean people, under the leadership of their leader Comrade Kim Il Sung, have adhered to these independent and creative stands in the socialist revolution and socialist construction in Korea, thereby defending their rights, not suffering from flunkeyism, and enhancing their sense of responsibility as masters of the socialist revolution and socialist construction.

As a result, Korea has achieved a brilliant, wonderful development in the social, political and economic spheres.

Economic and Political Independence

The independent and creative stands are expressed in political independence and economic self-support. President Kim Il Sung has turned the Korean people into a dignified independent nation firmly maintaining autonomy in politics. The Korean people have made exceptional efforts to develop their economy by themselves by use of their own means. In a short period they not only healed the serious wounds from the wars which had been fought against the two big aggressive states—Japan and the United States—but eliminated all shades of colonial backwardness, cooperativized the private peasant economy prior to technological reconstruction according to a unique policy, and built a modern industry based on the machine-building industry. This means a tremendous economic development.

Comrade Kim Il Sung said:

The economy is the material basis of social life. Only when we build a sound economy and achieve economic self-sufficiency can we consolidate the country's independence, en-sure the people an independent and creative life and build so-

cialism and communism successfully." (*Ibid*., p. 290.)

With the thorough implementation of the line of building an independent economy Korea has been converted from a backward colonial agrarian state into a socialist industrial one with powerful heavy and light industries and very developed agriculture.
On the other hand, political independence can be maintained only on the basis of economic self-sufficiency.

Comrade Kim Il Sung said:

"Only when a nation builds an independent national economy can it secure political independence, make its country rich, strong and advanced, and achieve national prosperity. "Economic independence is the material foundation for political independence. A country which is economically dependent on outside forces becomes a political satellite of other countries; an economically subjected nation cannot free itself from colonial slavery politically." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 557.)

In fact, for a country to attain political independence, it must maintain economic independence, and only by doing so, can it shape its own destiny without acting on orders or instructions from other country.

Comrade Kim Il Sung said this does not mean that we must not unite ourselves with the friends fighting for the common aim and learn their experience corresponding to the principles of Marxism-Leninism. We should on all accounts deal with their experience critically; we should not swallow it whole or copy it mechanically nor should we blindly follow what is not suitable

for our realities.

Under the leadership of Comrade Kim Il Sung the Korean people have always firmly defended independence in politics and attained economic independence. This constitutes a valuable experience of universal significance to all peoples who are conscious of the duty of the times.

Three Revolutions—Ideological, Technical and Cultural

President Kim Il Sung trains people to be the most powerful independent and creative beings and always places them in the centre of all things in pushing ahead with the ideological, technical arid cultural revolutions.
Even a simple socio-economic transformation is not made mechanically and automatically.

This necessitates the ideological arming of the revolutionary and socialist men, the masses attending to social transformation. What is necessary in their ideological education is to prevent conservatism, formalism, factionalism, and dogmatism.

Comrade Kim Il Sung said:

"In essence, the transformation of man means the remoulding of his thinking.... The ideological consciousness of a man decides his worth and conditions all his activities. The role of ideological consciousness increases as socialist and communist construction progresses and the level of ideological consciousness of the working masses rises." (*The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times*, Eng. ed., pp. 294-95.)

The technical revolution should be carried out in the true sense of the term„ in particular, mechanization, semi-automation and automation should be introduced in an all-round way in ore and coal hewing and other backbreaking and labour-consuming operations. Electric traction should be introduced in railways, the means of transport modernized, and agriculture industrialized and modernized through mechanization and chemicalization.

President Kim Il Sung said:

"The essence of the technical revolution is to eliminate the

fundamental differences in labour and free the working people from heavy labour. The technical revolution is not a mere technical, practical task to increase material wealth by

developing technology and the productive forces. It is an important political task to free the working people, liberated from exploitation and oppression, even from the fetters of nature and to ensure for them complete social equality, and independent and creative lives." (*Ibid*., p. 296.)

The basic tasks of the cultural revolution are to wipe out cultural backwardness, the legacy of the old society, and develop science and literature and art, and enhance the technical and cultural standards of the working people. It is necessary not only to enlist old intellectuals in the building of a new society but to train new technical cadres and specialists from among the working people in order to have native cadres necessary in all fields of socialist construction.

The great leader Comrade Kim Il Sung said:

"To successfully promote the cultural revolution, we must carry through the line of building a socialist national culture-In cultural development we must enrich our national characteristics, correctly embody the ideas and demands of the working class, prevent the cultural infiltration of imperialism and completely overcome the tendency to return to the past." (*Ibid*., p. 299.)

Educational work plays a fundamental role in the cultural revolution. Education must come to the possession of all people in order to eliminate the differences between physical and mental labour. The class and revolutionary education should be intensified. And the collectivist education should be strengthened so that the working people may love their organization and collective and fight devotedly and resolutely for the interests of society and the people.

As can be seen above, the Democratic People's Republic of Korea is vigorously marching ahead along the road of socialism and communism, hastening the three-ideological,

technical and cultural—revolutions advanced by Comrade Kim Il Sung.

Complete Exercise of National Autonomy

National autonomy is fully exercised on the basis of economic, political and cultural independence. Korea is a model of independence based on mutual respect for other nations and self-determination.

By adhering to the self-defensive stand of Comrade Kim I1 Sung, taking arms in their hands, the Korean people could defeat the Japanese occupationists and the US aggressors and won historic victories.

The DPRK is fighting to reunify Korea by peaceful means as far as possible, exercising its autonomy and rejecting all kinds of foreign interference. This just struggle is receiving the support of the freedom-loving people the world over. It also maintains its autonomy and traits, attaining its development and prosperity for itself.

The DPRK where Comrade Kim Il Sung's revolutionary idea, the Juche idea, has been embodied in the revolution and construction supplies a brilliant practical example to the world's people.

VALUABLE EXPERIENCE GAINED IN RESOLVING THE QUESTION OF POWER

Yussef Ab Al Hassan

Chairman of the Committee for the Study of Kimilsungism, Lebanon

The question of power is the fundamental question in revolution and the key to the victory of the revolutionary struggle.

The working class can attain complete national and class liberation, build a rich and powerful, independent sovereign state and realize the cause of socialism only by firmly taking power in hand and enhancing its function and role without letup.
Without seizing power the popular masses cannot get rid of exploitation and oppression, and colonial slavery.

In the past the Korean people were deprived of their country, national rights and freedom by the Japanese imperialists due to the incompetence of the feudal rulers. As a result, they were subjected to exploitation and oppression, undergoing all kinds of sufferings.

During the Japanese imperialist occupation of Korea the Korean people rose up as one and launched a vigorous anti-Japanese struggle to realize their desire for national independence and people's power, and in this course they shed much blood.

President Kim Il Sung, the respected and beloved great

leader of the Korean people, paid deep attention to the solution of the power problem from the first days of his revolutionary activity and grew the strong historic roots of people's power through the revolutionary struggle against Japanese imperialism.

On this basis, genuine people's power was established after liberation for the first time in the history of Korea.

In this thesis I would like to sum up my study on the experience gained in resolving the question of power in Korea under the wise leadership of the great leader President
Kim Il Sung.
I have made a deep study of the overall historic experience gained in the solution of the question of power in the period of the anti-imperialist, anti-feudal, democratic revolution, in the establishment of a government of the proletarian dictatorship and its consolidation, and in

the founding of the Democratic People's Republic of Korea and its development. Now I am going to summarize it below.

1. Establishment of People's Democratic Dictatorship of New Type

After the overthrow of Japanese imperialist colonial rule in Korea a genuine people's power was established in reliance on the democratic national united front embracing the broad anti-imperialist, anti-feudal, democratic forces based on the worker-peasant alliance led by the working class.

In solving the question of power it is very important to define the character and task of the revolution, and the form of government in consideration of the balance of forces between the classes in the given period.

Immediately after Korea's liberation the right capitula-

tionists, ignoring the fundamental interests of the popular masses holding the overwhelming majority of the population, clamoured for a bourgeois republic representing the interests of the landlords and pro-Japanese capitalists.

On the other hand, the ultra-Leftists tried to skip over the stage of democratic revolution in disregard of the objective requirements of social development in Korea. They advertised their designs to establish a proletarian dictatorship right away and carry out the socialist revolution.

However, thanks to the correct political line of the Workers' Party of Korea on building a powerful democratic base in the northern half of the Republic, the Korean people thwarted at every step all the plots and manoeuvres of the national and class enemies and Right and "Left" opportunists and fought to establish a genuine people's government on a broad mass base.

Having made a scientific analysis of the law-governed requirements of the developing Korean revolution, national and class contradictions, and socio-economic relations in liberated Korea, the great leader of the Korean people, President Kim Il Sung, independently 'defined the form of the government to be established in Korea after liberation on the basis of the theory of Kimilsungism on the power problem and the valuable experience gained in the course of the anti-Japanese revolutionary struggle.

Referring as early as in the period of the anti-Japanese revolutionary struggle to the form of a government to be set up in Korea after liberation, the great leader President Kim Il Sung said:

"...t**he power we will establish after the overthrow of Japanese imperialism is popular democratic power, coming under the category of proletarian power, i.e., democratic power led by the working class."**

The idea of establishing a people's democratic power led by the working class is an original one based on the specific conditions of the Korean nation.

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Korea had long remained a colony of Japan. Capitalist development had been hampered to the utmost in Korea due to the colonial rule of Japanese imperialism. Accordingly, Korea had remained a colonial semi-feudal society retaining a good deal of feudalistic remnants.

What was required of liberated Korea in this situation was to carry out the tasks of the anti-imperialist, anti-feudal, democratic revolution with the participation of the peasants, small-propertied class and even national capitalists under the leadership of the working class.

In order to fulfill this basic task facing the Korean revolution it was necessary to set up a genuine people's government embracing all the anti-imperialist, anti-feudal, democratic forces on the basis of worker-peasant alliance led by the working class in conformity with the objective reality of Korea.

This question was also urgent to carry out the democratic reforms, materialize the fundamental interests of the working class, liquidate the economic foothold of the reactionary classes including the landlords and comprador capitalists, make social progress and build a powerful revolutionary democratic base in north Korea.

Now let us see how this form of government was established in Korea.

In Korea the organization of the people's power was not downward from the centre but started with the formation of the local people's committees and then the central power organ.

To begin with, the broad masses of people were organized and mobilized to thoroughly destroy the apparatus of Japanese imperialist colonial rule and set up new people's committees.

Following the country's liberation the Korean people disarmed the Japanese imperialist aggressor army, thoroughly smashed all its ruling machinery-the Government-General of Korea, the bulwark of colonial rule, and provincial and county offices—and established the local people's

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committees, the autonomous organs of the people, in all parts of the country.

In south Korea, too, like in the north, the people's committees at all levels were set up on the initiative of the people.

The people's committees established in different parts of Korea after liberation were genuine people's power organs which were set up in accordance with the line of the people's revolutionary government advanced by the great leader President Kim Il Sung in the years of the anti-Japanese revolutionary struggle and on the basis of the valuable experience gained in the struggle for the solution of the question of power.

They were organized with the representatives of various sections of patriotic people including the workers and peasants with the revolutionary fighters who had struggled for the interests of the country and the people in the period of the anti-Japanese revolutionary struggle as the backbone.

In the course of the struggle for organizing, consolidating and developing the people's committees the reactionary elements, opportunists, and the Japanese imperialists' lackeys who had wormed their way into the local power organs under the guise of "patriots" and dreamed of fulfilling their foul political ambition were thoroughly detected, exposed and forsaken by the revolutionary and politically-awakened popular masses.

The masses of people unfolded a vigorous struggle to protect and strengthen the people's committees and in this course built up the people's power organs with excellent functionaries.

And a struggle for establishing the revolutionary method of work was developed, with the result that the cadres of the people's committees came to get rid of the remnants of the ideas of Japanese imperialism and terminate the bureaucratic ruling method of the Japanese imperialist organs.

In this way the colonial, fascist suppressive apparatus of

Japanese imperialism was thoroughly shattered and the people's committees, the local power organs, were set up in a short span of time in Korea.

And the reactionaries were put down and the socio-economic foundation of the people's power much consolidated.

The established local government organs displayed from the start the superiority and vitality of the people's power led by the working class to the broad masses of people, and thus drew active support from them.

In Korea, the strengthening of the local government organs, went alongside the organization of the industrial and many other administrative bureaus in the centre to direct all branches of the

national economy.

This further enhanced the function and role of the local power organs by laying the foundation for giving administrative guidance to all branches from the centre down to the localities.

But these administrative bureaus were not a central power organ that could steer and guide the work of the local power organs.

Needless to say, they made a definite contribution to the development of politics, the economy and culture of north Korea, but could not direct all spheres of the country in unified and planned way. It was, therefore, imperative and urgent to set up a central power organ equal to this job.

On the basis of the success made in the course of organizing and strengthening the local people's committees and the administrative bureaus Korea embarked on the road of establishing the central power organ in the north.
The great leader President Kim Il Sung said:

"**We formed a united front with various political parties and groupings and democratic forces of all strata who aspired to build a new country, organized and mobilized the broad masses of the people to completely destroy the old apparatus of Japanese imperialist colonial rule and set up people's committees in all parts of the country and, on this**

basis, established the Provisional People's Committee of North Korea, a new type of power."
(Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 136.)

The great leader President Kim Il Sung convened a conference of political parties, public organizations, administrative bureaus and people's committees, at which he set up the Provisional People's Committee of North Korea. The PPCNK which inherited the brilliant revolutionary traditions of the anti-Japanese revolutionary struggle, was a new type of power that relied on a democratic national united front embracing the broad, patriotic democratic forces based on the worker-peasant alliance led by the working class.

It was a government that performed the function of people's democratic dictatorship, the function of applying dictatorship to stooges of US and Japanese imperialisms, traitors to the nation, landlords and pro-Japanese capitalists while providing the masses of the people with democratic rights and freedom.

It carried out the task of the anti-imperialist, anti-feudal, democratic revolution and the task of building the revolutionary base in the northern half of Korea.

With the establishment of the PPCNK with the great leader Comrade Kim Il Sung as its Chairman,

the question of power which is fundamental in the revolution was success-fully solved in Korea, and with it as a weapon it was made possible to thoroughly carry through the task of the anti-imperialist, anti-feudal, democratic revolution and gradually enter the period of transition to socialism.

The PPCNK successfully carried out in a short period of time the democratic reforms including the agrarian reform and the nationalization of major industries, thereby solidly establishing a people's democratic system and creating a powerful revolutionary democratic base in the northern half.

Korea's experience in establishing a new type of people's power which performed the function of people's democratic dictatorship led by the working class for the first time in

history is a valuable one we should learn in resolving the power problem correctly.

After establishing the people's government in Korea a great attention was directed to strengthening the leadership of the Workers' Party of Korea and consolidating the democratic national united front in order to solidify its foundation and increase its might.

As we know well, without relying on revolutionary violence it is impossible to win victory in the struggle to smash the repressive apparatuses in the hands of the colonialistic exploiting classes.

Likewise, without relying on the positive support on the part of the broad masses of people under the leadership of the Party, the general staff of the revolution, it is impossible to enhance the function and role of the people's power which is to apply dictatorship to imperialism and its reactionary stooges and provide the working masses with real freedom and independence.

In order to defend the gains of revolution got with blood and consolidate the people's power the Party's leadership should be ensured and the mass foundation firmly built up.

This is a fundamental problem in consolidating the power and increasing its might.

In Korea, immediately after liberation, it was made sure to form a Democratic National United Front and rally around it the workers and peasants, the true masters of the country, and patriotic democratic' forces fighting for the building of a democratic independent state, and prevent the minions of the Japanese imperialists, traitors to the nation, domestic reactionaries and those opposed to democracy from sneaking into the united front.

The Workers' Party of Korea developed an energetic struggle to consolidate the power among the masses, while positively working to promote cooperation with the democratic political parties affiliated with the united front.

Thus, with the formation and strengthening of the

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Democratic National United Front the people's government was established on a broad mass foundation and strengthened and developed with the active support and encouragement of all the democratic forces.

2. Establishment of Dictatorship

of the Working Class

The great leader President Kim Il Sung said:

"**With the completion of the democratic revolution conditions were created for gradually going over to socialist revolution in the northern half. Therefore, our Party set the task of further developing people's power, a weapon of our revolution, in order to carry out the tasks of the socialist revolution. The first historic democratic election was held to establish the People's Committee of North Korea. This was the first institution of the dictatorship of the proletariat in our country. The People's Committee of North Korea, a powerful arm of socialist revolution and socialist construction, strove to carry out the tasks for that period of gradual transition to socialism and develop the national economy in a planned way."** (*Ibid*., p. 140.)

When the democratic revolution was completed under the leadership of the PPCNK in the northern half after liberation there arose the task of gradually going over to the socialist revolution.

The serious tasks to be carried out in the stage of the socialist revolution are to further consolidate the achievements of the democratic reforms and eliminate the exploiting system once for all. If "all-people democracy" and "freedom of all people" are applied on the ground of giving "complete freedom" apart from the political reform with profound content, a severe Rightist error will be made.

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It is because that means giving "freedom" to the hostile elements of the working class as well. "Democracy" providing "freedom" for the exploiters will eventually bring forth capitalist domination over the destiny of the nation and its wealth."

Accordingly, it will be by no means possible for the people's democratic dictatorship to fulfil the socialist revolutionary task of eliminating the system of exploitation once and for all.

Thus, the Korean people were confronted with the pressing task of establishing the dictatorship of the working class.

By way of strengthening and developing the people's democratic dictatorship, the Workers' Party of Korea set up the dictatorship of the working class capable of carrying out the socialist revolution.

In other words, with the strengthening of Party leader-ship over the people's power and of the worker-peasant alliance political groundwork was laid for the development of the people's democratic dictatorship into the proletarian dictatorship. This constituted the basis for strengthening and developing the PPCNK, the tentative central power organ,. into a government of the proletarian dictatorship without doing away with the former through a democratic election of the people.

That was why in Korea a measure was taken to establish a government of the proletarian dictatorship by holding the first historic democratic election in November 1946.

The historic democratic election was conducted through an acute class struggle against the factionalists and reactionaries in the way.

They tried by every means to obstruct the smooth progress of the election, insisting that the government elected in north Korea alone could not be a true government and that the election was premature.
However, the people, united firmly around the Workers' Party of Korea, thwarted and frustrated the manoeuvres of

the reactionaries and factionalists.

Thus, the first democratic election in Korea was held victoriously.

As a result of the election, the government organs at all levels were made up of able officials seasoned through the democratic revolution with anti-Japanese revolutionary fighters as the backbone.

On this basis, in February 1947 the Congress of Provincial, City and County People's Committees was held in Pyongyang, at which was established the People's Assembly of North Korea, the supreme power organ of the state.

The PANK was composed of 237 deputies representing the masses of people in all walks of life—22 per cent of workers, 26 per cent of peasants, 24 per cent of office workers, 15 per cent of intellectuals, 3 per cent of enterprisers, 4 per cent of tradesmen, 2 per cent of handicraftsmen, and 4 per cent of religionists. And women deputies accounted for 15 per cent.

As this composition shows, the elected People's Assembly was a true people's power representing people of all strata, mainly workers, peasants, working intellectuals and cadres of their origin.

The First Session of the People's Assembly established the People's Committee of North Korea which had great Comrade Kim Il Sung as Head of State.

The PCNK led by the great leader Comrade Kim Il Sung was the first government of the proletarian dictatorship in the history of Korea.

As seen above, the PCNK whose mission it was to carry out the task of the socialist revolution was born by way of election, after strengthening and developing the PPCNK which had fulfilled the task of the democratic revolution.

The working-class government of dictatorship which relied on the broad masses of people of all strata on the basis of the worker-peasant alliance led by the working class

enforced thoroughgoing dictatorship to the reactionaries, the hostile elements.

And the PCNK strove to carry out the tasks for the period of transition to socialism; it effected the socialist transformation, developed the national economy and laid firmer material foundations for the people's happy life.

3. Founding of the DPRK as the Unified State of the Korean Nation

The great leader President Kim Il Sung said:

"On the basis of the great socio-economic changes in the northern half, the Democratic People's Republic of Korea .was founded in September 1948 in accordance with the general will of the entire Korean people amidst a nation-wide struggle against the US imperialists and their stooges who had become more pronounced in their colonial enslavement policy and their manoeuvres to split our nation." (*Ibid*., p. 141.)

Right after liberation the Workers' Party of Korea set forth the political line for establishing a unified democratic independent state.

The Korean people who had long groaned under imperialist colonial rule had cherished a unanimous desire to set up a unified democratic independent state.

However, owing to the occupation of south Korea by US imperialism the north and the south came to take different roads. This removed the possibility of establishing a unified independent state in Korea immediately after liberation.

Basing himself on the requirements of revolutionary development and the prevailing situation of the time, the great leader President Kim Il Sung established the PPCNK at first and then developed it into the PCNK. And on the basis of the consolidation of the socio-political foundation of

the people's power he founded the DPRK relying on the great achievements made in the course of the revolution and construction in three years from the time of liberation to August 1948.

Under the leadership of the working class the worker-peasant alliance was strengthened and the political and moral unity of the popular masses attained and thus the political groundwork of the people's power further consolidated. In the course of the struggle for carrying out the tasks of the democratic revolution many hard core elements grew, the broad masses of the people became awakened and the revolutionary forces as a whole further strengthened. This fortified the foundation of the people's committee. All this showed that a powerful foundation had been laid for the founding of a unified democratic independent and. sovereign state.

The political situation created in Korea at that time urgently needed the founding of the DPRK.

The US imperialist aggressors who had illegally occupied south Korea openly manoeuvred to justify their south Korean occupation, making the split of the homogeneous Korean nation a fait accompli.

They dissolved by force the people's committees of various levels set up in accordance with the unanimous will of the south Korean people and illegally took the Korean question to the United Nations in October 1947 in a despicable at-tempt to fabricate a puppet government in south Korea by a terroristic method under the UN supervision.

Thus, the Korean people faced the serious crisis of national split and territorial division.

Having observed the development of the political situation in Korea the great leader President Kim Il Sung, facing up to the US imperialists' national splitting machinations, put forward the correct line of organizing a supreme legislative body through an all-Korea election and

establishing a unified central government representing the will of the north and south Korean people.

For its realization he drew up the draft Constitution of the DPRK and put it to the discussion of the entire Korean people.

President Kim Il Sung also initiated the convocation of the Joint Conference of Representatives of the North and South Korean Political Parties and Social Organizations to frustrate the separate election in south Korea.

This conference held by his positive activity discussed the prevailing political situation and the question of building a unified independent and sovereign state and establishing a unified government on democratic principles.

At the conference the nationalist politicians and leaders of the Right-wing parties of south Korea and all the patriotic personages of Korea actively supported and approved the great leader Comrade Kim Il Sung's political line and pledged them-selves to fight for its implementation.

Fear-stricken by the vigorous struggle of the Korean people for the country's reunification, the US imperialists created an atmosphere of panic by the threat of bayonets and staged the so-called UN-supervised "separate election" in south Korea to rig up a puppet government in May 1948.

Under this situation Comrade Kim Il Sung, the great leader of the Korean people, advanced the policy of holding a general election throughout north and south Korea to realize the aspiration of the entire Korean people to build a unified independent and sovereign state.

Thus in August 1948 the election of deputies to the Supreme People's Assembly was held through different methods in north and south Korea, each being in a different situation.

In north Korea where the people were ensured democratic freedom and rights, the election proceeded successfully on the principle of universal, equal and direct suffrage by secret ballot.

In south Korea the patriotic people actively participated in the election of deputies to the Supreme People's Assembly in the teeth of fascist repression by the US imperialists and

their lackeys.

In the north 99.97 per cent of the electorate took part in the general election and in the south 77.52 per cent, to vote for the joint candidates from the Democratic National United Front.

In this way the DPRK was founded in accordance with the general will of the entire Korean people. Thus it was the only legitimate government representing their interests.

The First Session of the Supreme People's Assembly, representing the legal will of the Korean people, adopted the Constitution of the DPRK, formed the Government of the Republic with Comrade Kim Il Sung, the respected and beloved leader of the entire Korean people, as Head of State, and proclaimed the founding of the DPRK on September 9, 1948.

It was an event of epochal significance in the long history of the Korean people. The founding of the DPRK which reflected the unanimous desire of the Korean nation to attain the country's freedom and independence was a shining victory won by the Korean people in their protracted struggle to build a state, rich and strong, sovereign and independent. It also marked a historical turn in the Korean revolution and was a great event of epoch-making international significance.

With the founding of the DPRK, the first genuine people's state in the Korean history the entire Korean people including workers and peasants who had suffered oppression, insult, darkness and pains for long years under the yoke of Japanese imperialism became able to shape their destiny by their own efforts as masters of the country.

The birth of the DPRK opened a broad vista for development to the Korean people and enabled Korea which had long been eclipsed on the world map to enter the international arena on a par with all large and small countries of the world.

The founding of the DPRK was a true realization of the centuries-old desire of the Korean people to gain freedom, independence and social progress.

It instilled boundless strength and courage in the entire

Korean people who rose in the revolutionary struggle to reunify their divided country. It enhanced the national pride and self-confidence of the Korean people who had become masters of their own country.

4. Korea's Valuable Experience in Solution of Power Problem Is an Example for Newly-Independent Countries to Follow without Fail

Very precious is Korea's experience gained in the solution of the power problem.

In order to solve the question of power in Korea President Kim Il Sung, the great respected and beloved leader of the Korean people, had prepared its nuclear backbone and deep roots in the flames of the anti-Japanese revolutionary struggle. He set up the people's revolutionary

government with representatives of the popular masses in the guerrilla bases-liberated areas and carried out the tasks at hand according to the will of the masses; he closely rallied the broad masses of the people around the people's government on the basis of the worker-peasant alliance led by the working class.

The great leader Comrade Kim Il Sung, basing himself on an analysis of Korea's historical conditions and socio-economic relations at the time, originally defined the form of the government of the working class and gradually developed it in conformity with the prevailing situation.

The revolutionary struggle of the Korean people which surged high after liberation faced grave difficulties due to the occupation of south Korea by US imperialism which despicably manoeuvred to split the Korean nation.

Such being the situation, he established the Provisional People's Committee of North Korea, the people's democratic dictatorship, the first of its kind in history, to carry out the

tasks of the anti-imperialist, anti-feudal, democratic revolution including the agrarian reform, and create a firm democratic base for national reunification in the northern half.

And when the anti-imperialist, anti-feudal, democratic revolution was completed victoriously and the socialist revolution was placed on the order of the day, he established the People's Committee of North Korea, the government of the proletarian dictatorship equal to carrying it out.

To outmatch the machinations of the US imperialists and their lackeys to rig up a fascist puppet government and perpetuate the split of the nation, he proclaimed the Democratic People's Republic of Korea, a unified independent and sovereign state, according to the general will of the entire Korean people.

This historical process of solving the power problem in Korea shows that any country should tackle it to suit its own peculiarities and actual conditions. This is an important experience.

With his great Juche idea the respected and beloved leader President Kim Il Sung sagaciously directed the struggle for the solution of the power problem in Korea after liberation.

The Juche idea demands that the masses of people take the stand and attitude of a master towards the revolution of their country and solve all problems in conformity with the actual conditions of their country without reliance upon outside forces.

On the basis of a scientific analysis of the requirements of the developing reality and prevailing situation in Korea the great leader President Kim Il Sung creatively solved the power problem in

a way that accorded with the specific conditions of Korea.

To put it in a nutshell, the great victory and success won in the solution of the power problem in Korea is attributable entirely to the wise leadership of Comrade Kim Il Sung, the great respected and beloved leader of the Korean people.

All countries that have been freed from imperialist fetters

and set about building a new society must take as their guiding pointer the experience gained in the solution of the power problem in Korea under the wise guidance of the great leader President Kim Il Sung. This is the only way for them to follow and a fundamental way to build an independent and prospering state.

The newly-independent countries in the world have a definite community in their historical development and they all have suffered pressure from the great power chauvinists; their peoples have long remained the object of imperialist exploitation and plunder, living under colonial occupation.

A closer study of the history of each of the newly-independent countries helps see that they are similar on the whole though there are a number of differences in the method of struggle against imperialist aggression and the degree of exploitation and oppression.

Their past was almost the same, but today the gap between them and the DPRK is remarkable.

It is because the power problem was solved with credit in a brief span of time in Korea under the wise leadership of the great leader President Kim Il Sung.

Now many of the newly-independent countries of the world intend to set up a people's government like the DPRK.

The people who have achieved the independence of their countries through national-liberation struggle after suffering long years of imperialist exploitation and oppression, and national humiliation, do not want to fall again under imperialist domination nor allow themselves to return to their former status in which they underwent the national sufferings under the yoke of imperialism.

In order to defend national independence won through an arduous struggle bristling with trials and build a new society the people must take power in their hands and, for 'this, firmly establish a people's government representing the interests of the broad masses of people including workers and peasants and have it rooted deep among them.

This government must defend the independent stand in politics and adhere to the stand of building an independent national economy through self-reliance in the economy.

These two stands are closely linked with each other dialectically, and present themselves as a fundamental problem in the building of an independent and sovereign state.

Self-support in the economy is an indispensable condition for defending the independent stand in politics.

It is plain truth that economic dependence on other countries leads to complete political dependence.

If a country fails to be independent in politics and self-reliant in the economy, it is bound to be dependent on other countries; if a country fails to maintain the stand of self-defence in national defence, it will fall an easy prey to imperialism.

Any country which is to defend its sovereignty must maintain the stand of independence, self-support and self-defence. The newly-independent countries must fight on one and the same front against colonialism and for the defence of national independence.

If the newly-independent countries of the world are not to be subjected to imperialist exploitation and oppression again, they must not take the road of capitalism.

They must follow the road of socialism without fail to provide the people of all strata with a better life and attain national prosperity, freed from exploitation, oppression and subordination.

If they are really to advance towards socialism, they must learn from the DPRK's experience in the solution of the power problem and the state building.

The unique experience gained by Korea in the establishment of power under the wise leadership of the great leader President Kim Il Sung is universally valid for the newly-independent countries.

Needless to say, every newly-independent country should

solve the power problem in conformity with its own historical conditions after winning national independence. But without establishing and consolidating a people's power as in Korea it is impossible to push socialist construction successfully.

Under the wise leadership of the great leader President Kim Il Sung the DPRK has set a world-wide model in the solution of the power problem.

This power is based on the historic experience of the revolutionary struggle and the lessons of the people's national and class tribulations.

A political power representing the interests of the popular masses must destroy the old colonialistic and feudal power, firmly defend the principle of complete independence in state politics, self-support in the economy and self-defence in national defence, and strengthen international solidarity.

To learn from the important success and experience gained in the law-given process of power building and in the course of independent development under the sagacious guidance of the great leader President Kim Il Sung and regard them as a guiding compass—this will serve the newly-independent countries as a reliable guarantee for the solution of the power problem.

I have so far introduced the law-governedness of the solution of the power problem clarified by the great leader President Kim Il Sung and the precious experience gained in it.

Comrade Kim Il Sung, the great leader of the Korean people, has become the great leader of the people the world over by brilliantly solving the power problem.

He illuminated the bright road to be followed by the peoples of the newly-independent countries of the third world who hold the absolute majority of the world's population and the peoples of the capitalist countries who are subject to exploitation, oppression and maltreatment.

The law governing the solution of the power problem should be applied differently to suit the situation and specific

conditions of the country concerned.

The great leader President Kim Il Sung stressed the imperative need that in order to establish a true people's government each country must be based on its reality and actual conditions.

I have read President Kim Il Sung's *Selected Works* through six times to acquaint myself fully with his revolutionary ideas.

Any experience can be a sound and real one only when it is applied in a way that accords with the concrete reality of the country concerned.

The only way the third world countries and non-aligned countries should follow for the victory of the world revolution is to establish a solid people's government on the basis of Korea's experience gained in the solution of the power problem.

THE LINE OF INDUSTRIAL CONSTRUCTION BASED ON THE JUCHE IDEA AND ITS REALIZATION

Penti Waltzer

Vice-Chairman of the Central Committee of the Socialist Workers' Party of Finland

We are conscious of the history of Korean people, of the fact that the Korean nation has for long suffered suppression and exploitation in the hands of imperialists, and that when it had fought itself free from the domination by one imperialist power, another, even more dangerous, tried to subdue it by aggression. We are also aware that it has gloriously repelled these aggressors and, at the same time, built the country into a developed socialist country, an example of the best features of that social system. As we know, from which points of departure, a state of an almost complete desolation, and under which constant threat from outside all this has been attained, we cannot but ever and ever admire the results of the efforts of the Korean people.

Regarding many a state and nation there is a habit of speaking about "wonder," but there is an evident right, indeed, of speaking about the wonder of Korea, in regard of the DPRK.

What then is the secret behind this wonder? When we are looking at the development in Korea, we can reach no other conclusion than that the decisive role has been played by the

line of independence, self-reliance and active participation of the masses which has signified establishing the Juche idea, founded and developed by the esteemed leader, Comrade Kim Il Sung, as the compass for the development of the nation. Under the wise leadership of Comrade Kim Il Sung the Juche idea has become the method for action to all Koreans and become a material force.

The idea of Juche, as we all know, starts from the basic principle that man is the master of everything and decides everything. By putting man and the masses of people in the central place in transforming the world the idea of Juche has forcefully underlined the possibilities that man can decide his destiny and at the same time made clear how the mechanism of changing the world and society functions. According to the Juche idea the main aspiration of man is to reach independence and creativity, and while we are now living in a period, when humanity on an ever-increasing scale tries to break the old chains, the idea of Juche comprises in itself and expresses the main aspirations of all humanity in this era.

Esteemed President Kim Il Sung has said:

"The word Juche, widely known to the world today, is a term standing for the idea that the masses of people are masters of the revolution and construction and that they are also their motive force."

The Juche idea has found and will find its expression in all the spheres of life. It is only natural that it is intensely visible in the field of socialist construction, because that is just a field where the independence and the creativity, being the master in the revolution and construction, can easily be seen.

Comrade Kim Il Sung said in words which with the extreme lucidity express those starting-paints which define the application of the Juche idea in socialist construction:

"Establishing Juche means that the people approach the revolution and construction in their own country as masters. In other words, it means the embodiment of independent and creative spirits; the people must adopt an independent and

creative stand to solve mainly by themselves all the problems arising from the revolutionary struggle and constructive work, in the context of their own country's actual conditions."

In Korea they always started from these principles. The idea of Juche has its base in the time of the anti-Japanese revolutionary struggle. It has constantly been 'developed and become during the development of the DPRK the creed and cornerstone of the construction, deeply cherished by the Korean nation. Embodying in all the fields Juche the Korean people has achieved a great victory in revolution and construction and all these achievements show the correctness and vitality of the Juche idea. The establishment of Juche has meant independence in politics, self-reliance in economy and self-defence in safeguarding the nation. It has contributed to the spirit of independence and creativity in all spheres of human action.

In the modern world the development takes 'place usually in the framework of nation-states and therefore it is of an absolute necessity for the nations to attain a political and economic independence. In the struggle for independence the construction of an independent economy plays a very important role. The construction of an independent economy has also from the very foundation of the DPRK been the esteemed goal of its work for developing. The DPRK has always striven at building its economic life on the basis of its own material reserves, knowledge and especially on the basis of its own efforts.

According to the idea of Juche they have always started from their own possibilities and needs, from the Korean conditions, always arriving at their own solutions and declining various foreign models, dogmatic use and application of which could have done much harm and led to the loss of independence. This is according to our opinion the first important trait in the development of the socialist construction in Korea, which has an importance as an example for the people in the world struggling for independence and progress.

There have been many stages in the social and economic evolution of the DPRK. A common feature for them all is the evi-

dent emphasis of the socialist industrialization and its forceful advance. Factors that have contributed to it are several, but all the factors can be summarized as belonging to the thinking based on Juche. One of the most conspicuous features has been, in our opinion, the finding of a correct solution to the problems of balance between the various sectors of the economic and social life, the relations between industry and agriculture and relations between heavy and light industries. Korea has found its own solution to these problems thanks to the line of President Kim I1 Sung, a solution, which has meant the balanced development in all the sectors.

The basic line in the socialist construction has been to give priority to the growth of heavy industry while simultaneously developing light industry and agriculture. From the point of the economic independence the heavy industry is the decisive sector, and only by developing it is it possible to develop the other fields of the economy as well. However, in Korea there has been thought as important to develop simultaneously agriculture and light industry, which is the only way to attain the rapid and balanced growth of the whole economy and better the living conditions of the people. The example of Korea has taught that for achieving a rapid and all-sided growth one has to develop all sectors of the economy so that they can promote mutual aid and the independence and well-being of the people.

In carrying out construction on the basis of the Juche idea it has never been forgotten that man is the master of everything and decides everything. Korea has never fallen into the mystification of technology, into the situation when the deficiencies in that field should postpone the construction to an uncertain future. In Korea there has been a belief according to which the people is capable by hard work to mature the conditions and according to which aspirations precede the technology, not lag behind. So in Korea the large masses of people have been inspired in changing the society, economy and technology, and thereby a basis has been created, a basis on which it is easy to build progress and improvement. This is an especially

important point of view also for other countries which have to start their construction in conditions that resemble Korea.

In the Korean revolution a great part has been played by the mass line, the embodiment of the Juche idea. Without the creative participation of the popular masses the achievements like those in Korea were hardly possible. The enthusiasm of the masses and the constant taking of them into consideration and activization of them have produced several beautiful results in the reorganizing of the nation's life. The revolutionizing and working-classizing of all the people, making part of the line of the Workers' Party of Korea, has made all the people soldiers of the

revolution. An extremely important role has been played by many campaigns that have emphasized the duties of every-body as builders of socialism and the independent fatherland. We all know about the Chollima movement that is an inspiring example of a renewing enthusiasm that carried the whole nation with it.

The resources and the enthusiasm of the people cannot be used, cannot be put into effect without developing the methods of leadership in the national as well as local level to a stage that corresponds with the features of the society that is building socialism.

Very likely one of the most important features and achievements of the DPRK, also for other peoples, is the developing of new methods of leadership both in the Party and in the economic life. The monolithic Party system shows the basic orientation for educating the people in all walks of life and developing the country as a whole. To the leadership in construction the Chongsan-ri spirit and method founded personally by the great leader Comrade Kim Il Sung leaves its mark. The method comprises two important aspects: on the one side the fact that higher organs help the lower and personally on the spot get acquainted with the real problems, and on the other side that the main emphasis is always on the political work, work among people to inspire them with enthusiasm. The founding of this method of leadership is without doubt one of

the great contributions of the Korean revolution. To complete the method of leadership the Taean work system has been established, which means the transformation of the lower level of economic administration to correspond with the socialist system. This is a guiding system whereby all decisions are made by the Party committee, the collective leadership organ. It is completely different from the socialist economic management system elsewhere, and its guiding principle according to which everyone offers each other comradely help and learns from each other, is consistent with the communist rules of life.

The Korean people under the leadership of Comrade Kim Il Sung developed the socialist construction of the country to a new level. Korea has proceeded to create a socialist society of a higher type by fulfilling the three revolutions.

We do not think it necessary here to speak more about the ideological and cultural revolutions. We only note their primary importance in educating new builders of the society and in weeding out the remnants of backward ideologies. As we have been able to see and hear the technical revolution advances with mighty steps, aiming at doing away with the differences between heavy and light work, agricultural and industrial work to a considerable extent, and liberating women from the bonds of domestic and household work. Korean people aspire toward these goals by the help of continued innovation, mechanization and automatization. So on the basis of the Juche ideology ever new goals are expressed, goals the realization of which promotes the well-being of the Korean people and forms bright model for the peoples of the world.

The Juche idea has won the victory in Korea and proved a strong creative contribution in further developing and applying Marxism-Leninism for all the working people and all the oppressed peoples of the world.

Using the Juche idea as their only guiding principle the Korean people have traversed the way from a backward, colonial and semi-feudal country to a modern socialist industrial state in a very short time, in a time without equal.

It certainly is the most conspicuous example of that kind of a transformation, from a colonial country to a strong socialist state. The development of Korea to an independent, self-reliant, self-supporting and self-defending country is an important example for all the peoples of the world that are waging a struggle for their liberation and for breaking the centuries-old chains.

The Korean example will certainly get more and more response. In the field of socialist construction in Korea many solutions, found by Comrade Kim Il Sting, are a world-wide contribution when solving the important and complicated problems of construction in the world. Among these solutions are the necessity of creating an independent and self-supporting economy in order to safeguard the political independence of the nation, as well as the necessity to develop the various sectors of the economy proportionately in order to get an independent economy. Among those are the mass line applied to all questions and the putting of the political work always in the central place in all work even in the field of economic construction, as well as all the new methods of leadership and activization, which have been put in use in Korea under the leadership of President Kim Il Sung. All these things are based on the Juche idea.

We are living in rather different conditions than Koreans now or especially when they started the socialist construction in Korea. Nevertheless, we think that the Korean experience based on the Juche idea has a great importance also for us. The ideas of independence and self-reliance, the spirit of independence and creativity, comprised in the idea of Juche have a significance for all the nations in our era, and these ideas and spirit have a special significance also for the workers' movement in the so-called developed capitalist countries specially for the workers' movement and the whole nation in such small and neutral countries as Finland. Also for such countries to follow the spirit of independence and creativity is of an utmost importance, as well as the way of uniting independence and interna-

tional solidarity as has been the case in the DPRK.

The Korean people have won great victories following the Juche idea. We are sure that the series of victories will ever and ever be longer and become a source of inspiration for all the oppressed nations and classes in the world. We sincerely hope that the Korean people following

their correct line will in a near future achieve their most precious aspiration, the peaceful reunification of the country, according to the wise proposals put forth by Comrade Kim Il Sung.

At the end allow us to wish wider and wider victories to the Juche idea and a long life and good health to the esteemed and beloved founder of it, President Comrade Kim Il Sung.

PRESIDENT KIM IL SUNG'S GREAT THOUGHT AND THEORY ON THE SOLUTION OF THE RURAL QUESTION

Kwaovi Benyi Johnson

Minister of Information, the Press, Radio-diffusion, Television and Communications of Togo

I am a happiest man who has visited the Democratic People's Republic of Korea as many as five times. Through these visits, I have come to see the vitality of this country. The once war-ravaged and extorted country has been turned into a socialist industrial state thanks to President Kim Il Sung, the great leader of the Korean people, and to his Juche principle.

The *Theses on the Socialist Rural Question in Our Country* is a direct application of the Juche principle. President Kim Il Sung, the respected and beloved leader of the Korean people, stressed that by the Juche idea, it means that the masters of the revolution and construction are the masses of the people and that they are also the motive force of the revolution and construction. In other words, this thinking signifies that one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny.

The Juche idea has made it possible to attain so rapidly the economic self-sustenance, the material basis of political independence. The Juche principle also reflects self-defence in national defence.

As President Kim Il Sung said, self-defence in national defence provides a military guarantee for the political independence and economic self-sustenance of a country.

With the clarification of the Juche-based idea on the solution of the rural question, the Korean people have found the correct solution of the rural question, and the results are very positive.

The arable land in the DPRK holds only 20 per cent of its territory. But it has attained self-sufficiency in food under the wise leadership of President Kim Il Sung, a man of staunch and rayonnant personality, and thanks to his theses on the rural question.

His rural theses has won an overall victory, becomes a sober reality today. The Korean fields are a plain demonstration of this victory. Highly mechanized agriculture yields large crops per hectare and irrigated mountains are clothed with fruit trees. Ten million tons of grain will come from two million hectares of arable land- in the near future. This is really admirable. What then is making the Korean people achieve such astounding results?

It is the brilliant idea advanced by President Kim I1 Sung in his theses on the rural question. I would like to review the immortal work of President Kim Il Sung, which is national in form and universal in content.

To find a correct solution of the rural question is an important problem in freeing the peasants from all shades of exploitation and oppression, rapidly developing the agricultural productive forces and raising the living standards of the peasants.

In the third world countries where the vast majority of the population are engaged in agriculture, the rural economy constitutes the principal sector in the national economy. We must, therefore, correctly salve the peasant and agricultural questions for the building of a new society.

Today, in our third world countries the rural question poses differently according to the actual conditions of each country.

But all countries without exception must solve this question quickly.

Agrarian reform stands out as an urgent task in the countries on the stage of the anti-imperialist, anti-feudal democratic revolution, while agricultural cooperation is placed on the order of the day where that revolution has already been accomplished.

We want a correct guiding theory which enables us to successfully solve the rural question in keeping with the new historical conditions of our times.

Various ways for emancipating the peasants who constitute the overwhelming majority of the world population had already been proposed by the progressive thinkers of mankind. But they had failed to fully meet the demand of the age and advance a correct theory on the solution of the rural question in the different stages of the revolutionary development.

President Kim Il Sung, the founder of the Riche idea, put forward an original thinking concerning the rural question which presents itself as an important problem in each stage of the revolution and construction. And Korea finds its brilliant materialization.

His thinking on the solution of the rural question is an ensemble of the scientific theories which offer correct answers to the final solution of the rural question in the stage after the establishment of the socialist system.

The rural question in the stage of the anti-imperialist, anti-feudal democratic revolution was to liquidate feudalistic landownership through the agrarian reform.

Respected President Kim Il Sung's thought on the solution of the rural question is a correct idea

of abolishing feudalistic landownership in once agrarian colonies, and an idea of emancipating the peasants from landlords' exploitation and enslavement and freeing the agricultural productive forces from the fetters of the feudalistic relations of production.

By laying down an original agrarian programme on the establishment of the land tenure system of the working pea-

sants and the scientific methods of its realization, he opened the road to the correct solution of the rural question in the stage of the anti-imperialist, anti-feudal democratic revolution.

Respected President Kim Il Sung's theory on agricultural cooperation comes from his brilliant idea with which he indicated an original way of emancipating the peasants once and for all from all manner of exploitation and oppression and of completely freeing the productive forces from the shackles of the old relations of production based on private property by transforming the individual peasant economy into a collective one in most of the countries which have not passed the normal stage of capitalist development.

He gave a scientific answer to the rural question arising in each stage after the solution of the land problem.

In February 1964, President Kim Il Sung made public his immortal classical work *Theses on the Socialist Rural Question in Our Country*, which expounded for the first time the ways for the final solution of the peasant and agricultural questions.

In the theses, he went deep into the essential aspects of rural question under socialism and set forth the fundamental principles and concrete ways for its final solution.

Explaining the essence of the socialist rural question, President Kim Il Sung taught:

"Under socialism the peasant and agricultural questions consist in developing the productive forces of agriculture to a high level, in making the peasants well off, abolishing the backwardness of the countryside left over by the exploiter society, and gradually eliminating the distinctions between town and country, on the basis of the steady consolidation of the socialist system established in the countryside."

Agricultural cooperation is a great socio-economic trans-formation to emancipate the peasants from all forms of exploitation and oppression once and for all and completely free the agricultural productive forces from the bondage of the old relations of production. But, it does not bring about the total solution of the rural question. One should not confine oneself to

agricultural cooperation but continue to strive to finally solve the rural question after its accomplishment.

As long as the differences between town and country remain and the backwardness of the countryside exists, we can-not claim that the rural question has been finally solved.

President Kim Il Sung's elucidation of the fundamental contents of the rural question 'provided the firm theoretical basis and clear strategic policy for its final solution.

President Kim Il Sung expounded not only the fundamental contents of the rural question but also the principles and basic means for its final solution.

He said:

"For the successful solution of the peasant and agricultural questions under socialism, it is imperative to adhere firmly to three basic principles in rural work.

"First, the technical, cultural and ideological revolutions should be thoroughly carried out in the rural areas;

"Second, the working-class leadership of the peasantry, the assistance of industry to agriculture, and the support of the towns to the countryside should be strengthened in every way;

"Third, the guidance and management of agriculture should be brought continuously to approach the advanced level of enterprise management of industry, the bonds between all-people property and cooperative property should be strengthened, and cooperative property should be steadily brought closer to property of the whole people."

The three fundamental principles advanced by President Kim Il Sung are the original, revolutionary principles on which to finally solve the socialist rural question after the establishment of the socialist system.

Only by carrying out this revolutionary task, is it possible to ultimately solve the rural question and provide the peasants with a happy, modern life.

After making clear the fact that the cause of the differences between town and country under socialism lies in the backwardness of the latter in the domains of technology, culture

and ideology, President Kim Il Sung stressed that in order to bring the rural question to final solution, it is necessary, above all, to make the technical, cultural and ideological revolutions, as the central tasks.

The differences between town and country caused by the latter's backwardness, a legacy of the old society, are manifested above all in the material and technical foundations of production and in the cultural and technical levels of producers and their level of political consciousness. Therefore, in order to remove these differences, it is imperative to carry on the technical, cultural and ideological revolutions as the central tasks.

President Kim Il Sung put a special stress on the ideological revolution.

Only by ridding the peasants of the old ideological survivals and arming them with the advanced ideas of the working class through the intensified ideological revolution, is it possible to consolidate the socialist system established in the countryside, safeguard it from the encroachment of the enemy, enhance the political consciousness of the working people and thus develop agriculture apace.

The rural technical revolution is an important revolutionary task to equip agriculture with machines and other modern technology so as to eliminate the technical backwardness of the countryside, highly develop the agricultural production, make the life of the peasants well off and free them from arduous labour.

What is important in the rural technical revolution is to rapidly develop technology in conformity with the peculiarities of agriculture influenced by the natural and climatic conditions and place all the agricultural production on the foundations of the latest science and technology in order to eliminate the differences between industrial and agricultural labour by degrees.

President Kim Il Sung defined irrigation, mechanization, electrification and chemicalization as the basic tasks of the rural technical revolution, and said that agriculture would be

industrialized with the fulfilment of these tasks. These four tasks of the rural technical revolution must be carried out without fail in order to lay down the solid material and technical basis of the socialist rural economy even if their order of priority may differ according to the level of the development of industry and the actual conditions of the countryside.

Natural, geographical and climatic conditions have a great bearing on the development of agriculture in a given country. Therefore, it is necessary to prevent agriculture from the work of climate and other accidental factors.

By the way, irrigation affords the following guarantee: Firstly, it supplies water to the countryside;

Secondly, it prevents crop damage from flood and drought;

Thirdly, it brings about a bountiful and stable harvest;

Fourthly, it increases agricultural production.

In Korea, according to the line set forth by President Kim Il Sung, irrigation was defined as the primary task of rural technical revolution.

The irrigation in Korea is an example to be followed by those countries which suffer serious flood and drought damages almost every year and whose industry has not yet developed enough to take up the rural technical revolution.

Irrigation, afforestation and water conservancy have a great meaning in Korea.

There reservoirs were built in valleys, waterways laid and pumping stations set up in order to water paddy and dry fields. As a result, water came to go up from the down.

In undertaking the irrigation projects, great efforts were exerted first to the irrigation of paddy fields and, then upon its basic completion, to the overall irrigation of dry fields.

The struggle for irrigation was waged under the support of the entire people from the outset. Workers, office employees, students and soldiers, to say nothing of the peasants, were all enlisted in the irrigation, afforestation and water conservancy projects all over the country.

The participation of the entire popular masses in the ir

rigation projects under the wise leadership of the great leader was the very mystery that enabled Korea to cover the whole land with life-giving water canals in so short a period.

Today the irrigated Korea is enjoying a rich, stable harvest even under the inclement weather conditions.

The recent years have witnessed serious flood and drought damages to agricultural production in many countries: But the case has been different in Korea whose agriculture is immune from every foul weather. This shows how correct was the policy of President Kim Il Sung who defined irrigation as the primary task.

The role of electrification in the technical revolution allows of no dispute today. Successful irrigation and mechanization are impossible unless electricity is supplied to the countryside.

The policy followed by the Party and Government of the DPRK in this domain is:

Firstly, to build large water and thermal-power plants simultaneously;

Secondly, to build hosts of small and medium power stations in all regions of the country.

With the accomplishment of the task of electrifying all rural villages, electricity has reached every farmhouse of Korea.

At present, mechanization and chemicalization are going full-scale and the historic tasks of freeing the farmers from toilsome labour and eliminating the differences between industrial and agricultural labour are being successfully carried out in the countryside of Korea.

In short, irrigation, mechanization, electrification and chemicalization are the fundamental components of the rural technical revolution. These four components should go together because crop harvests will not grow steadily if irrigation and chemicalization are neglected while stress is laid exclusively on mechanization and electrification. Meanwhile, stress should not be put mainly on irrigation and chemicalization because labour productivity is closely related to mechanization and electrification.

Although these four tasks are essential to the successful technical revolution in agriculture, their order of priority can be fixed according to the level of industrial development and the actual conditions of the countryside.

In order to boost productivity, it is necessary to introduce intensive farming methods and modern agrotechnology while carrying on irrigation, mechanization, electrification, chemicalization.

In the DPRK, the introduction of intensive farming methods is regarded as a fundamental condition for agricultural development because it provides the basis for heavy crops.

Along with this, it is necessary to readjust land, ameliorate soil, raise two crops wherever possible and extensively introduce inter-cropping, mixed cultivation and other farming methods. Seeds should be improved through their effective selection. A large amount of compost should be turned out. All farming work should be conducted in time and in terms of quality. Farm lands should be kept under good care.

The task of the rural cultural revolution is to raise the cultural and technical level of the farmers, train rural technical cadres, change the old look of the rural areas, liquidate every backward way of life and custom and get the farmers to enjoy modern amenities and sanitation.

President Kim Il Sung stressed that what was important in making the cultural revolution in the countryside was to enhance the cultural and technical level of the farmers while improving their cultural life.

In Korea, the cultural revolution has been systematically carried on in accordance with this policy, with the result that the farmers have enhanced their technical and cultural standards as a whole, and become able to successfully manage for themselves the rural economy equipped with modern technology. Their cultural life has reached so high a level that they have come to feel no envy at town.

The great leader President Kim Il Sung fully demonstrated that with the efforts of the countryside alone, it was impossible

to carry out the technical, cultural and ideological revolutions and fulfil the historic task of eliminating the backwardness of the countryside. In the rural theses, He taught that in order to bring the rural question to final solution, it is imperative to strengthen in every way the working-class leadership of the peasantry, the assistance of industry to agriculture and the support of the towns to the countryside.

President Kim Il Sung said:

"While increasing the strength of the working class and further developing industry and towns, we must constantly strengthen working-class leadership of the peasantry, industry's assistance to agriculture and the support given by the towns to the countryside, thereby diminishing step by step the distinctions between town and country."

The working-class leadership of the peasantry, industry's assistance to agriculture and the support of the towns to the countryside constitute an indispensable prerequisite for heightening the revolutionary enthusiasm of the peasants, consolidating and incessantly developing the socialist agricultural system, increasing agricultural production in every way and ironing out the differences between town and country and the class distinctions between the working class and the peasantry and strengthening the worker-peasant alliance.

The main point of the support to the countryside elucidated in President Kim I1 Sung's theses is an idea that the Party, state and working class are responsible for the economic management and life of the cooperative farmers.

In the DPRK, the farmers are exempted from the charges of all kinds of taxes, the rural construction is carried on exclusively on state funds and the farmers are living in the modern rural houses built at state expense.

The introduction of bus service, the laying of water lines and the arrangement of cultural and sanitary facilities on state funds in rural areas are measures to eliminate the differences between town and country. But these are not all for the final solution of the rural question.

President Kim Il Sung taught in the theses that the guidance and management of the rural economy should be brought constantly up to the level of the advanced industrial management, the correlation between all-people property and cooperative property be strengthened and cooperative property be steadily brought closer to the level of all-people property.

Concerning this, President Kim Il Sung taught:

"For the elimination of the distinctions between industry and agriculture in the level of economic management and in ownership relations, it is necessary to promote energetically the technical, cultural and ideological revolutions in the country-side and to strengthen in every way the support of towns to the rural areas and, on this basis, to improve the guidance and management of the rural economy and gradually bring cooperative property up to the level of property of the whole people."

It should be noted that agriculture still belongs to cooperative property while industry belongs to whole-people property.

The theses points out that in order to transform cooperative property into all-people property, it is necessary to correctly solve the question of the correlations between the two forms of property and the question of guidance and management while accelerating the technical, cultural and ideological revolutions. To this end, the two forms of property should be organically fused in such a way as to strengthen the direct production ties between industry and agriculture and constantly enhance the leading role of all-people property over cooperative property, guiding agriculture by the industrial method of management.

Hence, the new system of agricultural guidance has been established with the county cooperative farm management committee as the pivot.

The county cooperative farm management committee strengthens state guidance to the cooperative economy by giving a unified on-the-spot guidance to the agro-technicians, to the farm machine stations, farm implement factories, irrigation

control offices and other state enterprises in the service of. agriculture and to the management activities of the cooperative farms. Its primary advantage is that it performs the unified functions of directly guiding the cooperative farms and directly realizing the material and technical assistance of the state to the cooperative economy.

President Kim Il Sung said:

"An important question in giving guidance to regionally dispersed work centres like those of

the rural areas is to designate a certain area as the unit of unified guidance in each locality and, with it as the base, to give guidance directly to all work centres within that area."

Although the dispersed character of the rural areas has markedly decreased through agricultural cooperation, it still remains a main feature of the countryside distinguishing it from the towns.

Unlike at the time of private peasant farming the new necessity arises before the working-class party and state of dealing with the question of the cooperative farmers, improving their livelihood and giving a unified guidance to the rural work as a whole.

The unit of the regional base may vary according to the actual conditions of each country, but its size must be mode-rate, and within its bounds, there must be no great differences in terrain and other natural conditions. Such base should, in the main, be possessed of the cadres and leadership bodies capable of giving unified and comprehensive guidance to all work of the unit concerned, as well as material, technical and cultural means.

In the DPRK the county serves as the regional unit and base for giving unified guidance to the rural work and all other local affairs.

The county is the lowest guiding unit of the Party and administration which directly orients the farm villages and workers' districts, the all-embracing unit of local economic and

cultural development and the base for linking the towns with the countryside in all spheres of politics, the economy and culture.

All the Party and government policies directly come down to the farm villages via the county, and the farmers are kept informed of the Party policies through the medium of the county.

The county serves as the unit for the development of local industry, and directly guides the development of agriculture.

The rural construction, too, is undertaken with the county as the unit.

Local supply work, education, culture and health services also develop with the county as the centre.

It is through the county that the farmers form production and economic ties with the working class and learn urban culture and mode of life.

As can be seen, in Korea the county plays a very important role in the development of the socialist countryside as the base for accelerating the technical, cultural and ideological

revolutions in the rural areas, connecting the towns and the country-side and realizing the political, economic and cultural support of the towns to the countryside.

The socialist rural theses advanced by the great leader President Kim Il Sung is coming true in Korea, proving its worth. Its great vitality has been fully confirmed through practical life.

The looks of Korea's countryside have undergone a radical change since the publication of President Kim Il Sung's theses. It has become a' most advanced socialist countryside in the world.

In the past, under Japanese colonial rule, the countryside of Korea had remained extremely backward and had been no more than an object of exploitation and pillage.

At the time the Korean peasants had no access to modern machines, and their farming methods were deplorably backward. The means of agricultural production was negligible. The

peasants were removed far from modern civilization. They suffered from a chronic famine, living in the mudhuts devoid of electric lamps.

Now let's go over to the successes made in the DPRK by implementing President Kim Il Sung's theses on the rural question.

Today the countryside of Korea has become a rural paradise in the true sense of the term. Drawing on the successes of the rural technical revolution, every branch of agricultural production is advancing at an unusually rapid pace on the basis of modern technology.

In the Korean countryside where the tasks of irrigation and electrification have already been fulfilled, the task of comprehensive mechanization is now being carried on in full force. The number of tractors for every 100 hectares stands at 5-6. This means that Korea has attained the highest level in the world in the number of tractors for every 100 hectares.

Not content with this success, however, the DPRK is continuing to strive to bring the number of tractors to 10 per 100 *chongbo* (about 100 hectares).

If this comes true, the agriculture of Korea will be completely industrialized.

More, with the promotion of all-round chemicalization of agriculture, the amount of application of chemical fertilizer per hectare has reached an unusually high level of more than one ton.

Weeding is done with herbicides in Korea.

All these show that Korea's agriculture which relied upon the primitive farm tools in the past

has now entered the stage of industrialization and modernization, the stage on which farming is done with machines, not by hand.

Grain output has sharply grown thanks to the concrete measures taken and the successes made in all branches. With an agriculture on such a level, there must be nothing to fear.

Agricultural production has increased every year without being restrained by any bad weather conditions.

In a few years, grain output will reach ten million tons.

Ten million tons of grain output in the DPRK whose arable land is hilly for the most part and amounts to no more than two million hectares—this is a wonder in every respect.

The Korean countryside has registered signal successes in the fields of culture.

The farmers have markedly raised their standards of general and technical knowledge and cultural level.

Each cooperative farm has dozens of engineers and assistant engineers.

Universal compulsory free 11-year education is in force in the countryside like in the towns. Under this educational system, all boys and girls of rising generation are acquiring general knowledge and necessary technology. The children under six years of age are growing up happily at rural creches and kindergartens, their parents are freed from worries about their education and mothers can work on the fields at ease.

Each farm house has a radio set, and the TV network covers the whole land.

Every farmhouse gets newspapers, magazines and other publications, and the farmers read them every day.

With the implementation of the rural theses concerning the cultural construction whose detailed tasks were set forth at the Fifth Congress of the Workers' Party of Korea held in 1970, water was laid on in every farm household and bus-service opened in every rural village.

Art performances are given regularly at the hall of culture and films are displayed in every ri. Thus, the farmers can enjoy a cultural life to their hearts' content.

The former rural ri clinic has been turned into a hospital furnished with such specialized sections as internal medicine, surgery, dental surgery, pediatrics and gynecology.

When taken ill, a farmer need not go to town as he can receive immediate treatment at the hospital of his village.

People had in mind mainly advanced capitalist countries

when they approached the problems of land and agricultural cooperation.

Today, the great leader President Kim Il Sung's thinking and theory on the solution of the rural question serve as a real guide. They have furnished complete and exhaustive answers to all rural problems raised by our times.

President Kim Il Sung's original and sagacious thinking on the solution of the rural question represents a great programme for ridding the peasants of all fetters and building a developed countryside thirsted for by all human beings. It is a veritable encyclopedia for the solution of the rural question.

President Kim Il Sung's great thinking and theory on the solution of the rural question are a precious wealth not only for Korea but also for all the people of the third world countries and progressive mankind.

We are convinced that only by arming ourselves, first of all, with this thinking and theory, can we unfailingly turn our present backward countryside into an advanced one in the near future.

President Kim Il Sung's great thinking on the solution of the rural question shows us a clear and straight road to attaining this goal.

Only by firmly relying on the scientific guiding theory of President Kim Il Sung and following the practical examples of Korea, will the third world people be able to readily solve the rural question which may crop up in any stage. Because, we tackle the same problem which, of course, may assume some different features according to countries.

President Kim Il Sung's thinking on the solution of the rural question, his rural theses in particular, has shattered the calumnies of the imperialist reaction on the socialist rural economic system and demonstrated to the world the true superiority of this system.

The imperialists flung mud at the socialist countries, saying: "They do not know how to solve the rural question."

The rural theses of President Kim Il Sung and the reality of the Korean countryside which is developing apace ceaselessly under the ray of the theses show the superiority of the socialist system and encourage the third world people while dealing a fatal blow at the imperialists.

We are conscious of our great responsibility for radically transforming our countryside. This accords with the noble aspiration of the third world people. We should, therefore, make a deep study of the theses and master President Kim I1 Sung's thinking and theory on the rural question.

A BRILLIANT EXAMPLE OF THE SOLUTION OF WOMEN'S PROBLEM

Mrs. Sushila Shrestha

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Today, the Korean women are powerfully turning forward a wheel in the wagon of revolution. They are now carrying out revolution and construction with a high pride and consciousness of being the genuine masters of the country and society. Article 62 of the Socialist Constitution of the Democratic People's Republic of Korea reads:

"Women are accorded equal social status and rights with men.

"The State affords special protection to mothers and children through maternity leave, shortened working hours for mothers of large families, a wide network of maternity hospitals, creches and kindergartens and other measures.

"The State frees women from the heavy burden of house-hold chores and provides every condition for them to participate in public life."

Complete sex equality is thus a fundamental right enjoyed by women in the DPRK. In many developing countries, the movement for women's rights aims at achieving "equality of men and women before law" or "no discrimination on the ground of sex." In the developed capitalist countries of Europe and North America, which boast so much about freedom for women, what rights the women possess is "equal rights with men to vote." (In some countries even this limited rights, that

is, "equal political rights" and so-called "guarantee against discrimination in the application of law," are still denied to women.) Equal status in society and equal economic rights are yet to be won by women.

However, in the Democratic People's Republic of Korea, we find a different picture.

In Korea, a land which was a colony of Japanese imperialism before liberation, women are today completely emancipated not only from social inequalities but also from the burden of household chores and this thing is stipulated in the constitution.

The Socialist Constitution expressly stipulates that women hold equal rights with men in all

fields of social and family life and that women and children are specially protected. Thus it affords a sure guarantee for consolidating the social status and rights now enjoyed by women and further increasing their role in socio-political life and socialist construction.

This constitution and the rights enjoyed by the women of Korea are attributable entirely to the wise guidance and warm solicitude of the great leader President Kim Il Sung. It is thanks to his loving care that the Korean women have been able to advance vigorously turning forward a wheel of the wagon of revolution.

Equal right for women is an urgent necessity in the interests .of Korean revolution and socialist construction.

The great leader President Kim Il Sung has said:

"If a society is to run normally, women who account for one half of the population must play their role satisfactorily; if we are to revolutionize and working-classize the whole of society, we must also revolutionize and working-classize women. Just as a wagon cannot run smoothly when only one of its wheels functions, so a society cannot develop on a sound basis when only men fulfil their duties."

In Korea the work of protecting women's rights was conducted as part and parcel of Korean revolution. Korea's liberation from the colonial yoke of Japanese imperialism and the

establishment of socialist system in the northern part of the Republic brought about a complete emancipation of women in the DPRK. Today sex equality in Korea does not merely mean "recognition of equal rights of women in law," but equal participation of women in all fields of the revolution and construction. Women in Korea hold responsible posts and work energetically in all fields of society—politics, the economy and culture.

Family is the cell of society and if a family is constituted on the basis of inequal status of men and women, the social system as a whole will be weakened. If women are not freed from the heavy burden of household chores it is impossible to emancipate them completely in society as well. Because they will have to work in society and also undertake all the drudgeries of the household. As such real emancipation of women presupposes emancipation from household chores. The constitutional provision for freeing women from household chores is the legal expression of the idea of final solution of the women's question.

From the first days when President Kim Il Sung set out on the road of revolution, he regarded the women's emancipation movement as one of the fundamental questions of social revolution, and on the basis of the Juche idea, created an original thinking and theory on the solution of women's question. During the days of anti-Japanese revolutionary struggle, President Kim Il Sung illumined the way to free women from the fetters of old society.

The revolutionary tradition of sex equality established in the period of the anti-Japanese revolutionary struggle served as the basis of complete sex equality in Korea.

President Kim Il Sung organized and mobilized a large number of women revolutionaries to put an end to Japanese colonial rule and achieve national liberation.

After liberation President Kim Il Sung proclaimed the Law on the Equality of the Sexes as an inseparable part of the democratic reforms. President Kim Il Sung also set forth an

original line of revolutionizing and working-classizing women and led them to carry it out.

As early as 1961 President Kim Il Sung declared that the state should assume full responsibility for the construction of all the facilities needed for women's public activities. In the absence of such facilities, the legal provisions for rights of women remain only in paper and women cannot get opportunity to work outside homes. Today the DPRK is providing all conditions for enabling women to work. In Korea there are now well-furnished nurseries and kindergartens at all places where women work. These nurseries and kindergartens are run entirely at state and social expenses.

The mass-production of kitchen utensils, the expansion of networks of service establishments and development of food industry are the important measures to free women from the heavy burden of kitchen and household chores. Under the wise guidance of the great leader, the Government of the DPRK allows women with three or more children to work 6 hours a day and get 8 hour workday pay. Working women are granted paid maternity leave and holidays regularly every year and when they choose to go to rest homes the state bears their food expenses, living charges and travel expenses.

When women enjoy such state protection, naturally they can take an active part in state and social activities. Today the Women's Union of Korea is launching a vigorous campaign to make all women communist mothers and fine communist educators for the New generation. In home education, mother's responsibility is greater than father's. She is the first educator of children.

Today women in the DPRK, are performing successfully their duties of bringing up the rising generations as true communist builders boundlessly faithful to the great leader and reliable successors to the revolution. Women are playing an important part in developing sciences and techniques and in bringing socialist culture into full bloom.

The ideal of complete emancipation of women is being

realized admirably in the DPRK under the sagacious guidance of President Kim Il Sung. President Kim Il Sung is the father of feminist movement in Korea and a great inspirer and a brilliant guide for the feminist movement throughout the world and particulary for the women's liberation movement in the third world countries.

THE SUPERLATIVE EDUCATIONAL THEORY

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Foreword

—Significance of the "Theses on Socialist Education"

At the 14th Plenary Meeting of the Fifth Central Committee of the Workers' Party of Korea, President of the DPRK Kim Il Sung, the well-known world revolutionary leader, published the "Theses on Socialist Education."

This Theses, I believe, is the summation of the educational theory founded on President Kim Il Sung's Juche idea and of the experience gained in the education conducted in the DPRK on the basis of this, theory. Formulated in it are the principles of education, the content and methods of education and the educational system, that is, the educational work as a whole.

I am studying the Theses now and, therefore, have not yet had full understanding of it. However, I should like to set out the following points on the basis of my initial study:
First, how was the "Theses on Socialist Education," the

first consummate theory on socialist education in the world, published in the DPRK?;

Secondly, the guiding theory of the Theses is President Kim Il Sung's Juche idea;

Thirdly, it has brought socialist pedagogy to a new, higher plane;

Fourthly, it has provided a scientific and ideological foundation for sweeping criticism on capitalist education.

The significance of the Theses is by no means confined to these points.

Viewed from these points alone, however, I am sure that it has an international and world historic significance.

Formulation of the Theses

—Its Necessity

The "Theses on Socialist Education" is the first perfect system of the theory on socialist pedagogy in the world. Some years ago President Kim Il Sung said:

"Nobody has ever advanced a perfect theory on socialist pedagogy. And no country has provided a model of socialist pedagogy which we can follow.... Moreover, we should not try to copy from the outworn feudal and capitalist theories and methods of education. The pedagogy of an exploiter society was formed for the purpose of defending the exploiting system, and so we have nothing to borrow from it. We must reject it entirely and create a new socialist pedagogy."

When other socialist countries, to say nothing of the capitalist countries, failed to advance a perfect theory on socialist 'pedagogy the DPRK alone could systematize and generalize the theory on socialist pedagogy in the form of the "Theses

on Socialist Education." Let's consider the reason.

We should find it within the Republic.

President Kim Il Sung's Juche idea and the experience in the revolution and construction carried out in the DPRK, on the basis of that idea, experience in the educational revolution and construction in particular, gave birth to the Theses.

None of contemporary politicians has ever directed such a profound concern to education as President Kim Il Sung has done.

The "Kim Il Sung's Works" (*Miraisha's* edition, Japan) and "KIM IL SUNG, *Selected Works*" contain a lot of articles on educational work. We have learned from them that the Juche idea is a man-centered idea attaching special importance to man's ideological consciousness and that the educational work is of great importance.

The recently published "Theses on Socialist Education" also points out: **"The socialist state should give definite priority to educational work over all other work."**

This quotation brings me to think that President Kim Il Sung's Juche idea is certainly the idea which attaches importance to educational work.

The Republic has made a rapid stride in educational work, following the road illuminated by the Juche idea.

From right after liberation efforts were made for universal compulsory education. As a result, the universal compulsory primary education system was introduced in 1956, the universal compulsory secondary education system in 1958, then universal nine-year compulsory technical education in 1967. And universal compulsory eleven-year education has been in force since 1972. Moreover, since 1959 all the educational establishments have been giving universal free education.

All this shows that the Republic's is the most progressive educational system in the world.

Workers and peasants are learning while working. The Theses points out: **"In our country today there is no one with-out education and none gives up his studies halfway; every-**

one continues his study all through his life."

It seems to me that the Korean nation under the leadership of President Kim Il Sung is really the "people enjoying learning."

As for the Theses, it did not come into being suddenly in a day. I feel deeply that it was the due outcome of the researches on and development of the educational theory based on President Kim Il Sung's Juche idea and the excellent educational practice in the DPRK. In other words, there seems to be a sufficient reason and necessity for the founding of the perfect theory on socialist pedagogy, the first of its kind in the world, in the DPRK, not in any other country.

The Theses serves as the landmark marking the culmination of the contemporary world pedagogy. As Marx's *Capital* and Lenin's *Imperialism as the Highest Stage of Capitalism* brought political economy to a higher plane in the past, so President Kim Il Sung's "Theses on Socialist Education" has undoubtedly raised world pedagogy to a new high. This was thanks to President Kim Il Sung's Juche idea and proved a great victory for this idea.

Here I will not enlarge on the content of the Theses, but I would like to add that it gives clear-cut formulations as to the educational work in general as follows:

1. the fundamental principles of socialist pedagogy
2. the content of socialist education
3. the methods of socialist education
4. the socialist educational system in our country
5. the duty and role of the educational institutions, guidance and assistance to education.

Through the study of the Theses we can see clearly that it is run through with President Kim Il Sung's Juche idea.

In the foreword, reference is given to the necessity to conquer the ideological fortress. The idea of taking this fortress was enunciated by the Juche idea for the first time, which constitutes the main content of the Theses.

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The Theses covers a wide range of problems concerning educational work in general. For the correct understanding of it, I think it necessary first of all to deepen our knowledge of the Juche idea which serves as its guiding doctrine.

Through the study of the "Theses on Socialist Education" we will learn the educational thought and theories which are the embodiment of President Kim Il Sung's Juche idea, the culmination of the contemporary communist thought.

A New Pedagogy

—With Regard to Ideological Remoulding

The consummate theory on socialist pedagogy was evolved for the first time by President Kim I1 Sung's Juche idea. Never before had there been advanced such a systematized educational theory as the "Theses on Socialist Education." The Theses serves as a signal document opening up the future of education in the world.

It has marked a new stage in socialist pedagogy.

Let us examine it in relation to the idea of conquering the ideological fortress.

In the foreword to the "Theses on Socialist Education" President Kim Il Sung pointed out the need to take both the ideological and material fortresses of communism and said: **"...it is of greater importance to conquer the ideological fortress."** The idea of conquering the ideological fortress constitutes the main content of the Theses.

In his classical work "Theses on the Socialist Rural Question in Our Country," President Kim Il Sung gave an exposition of the technical, cultural and ideological revolutions. In particular, laying stress on the ideological revolution, he said: **"...the ideological revolution is the most important and most**

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difficult revolutionary task that must go ahead of all other work. It would be a grave error to put the accent on the technical and cultural revolutions alone and neglect the ideological revolution."

The idea of the ideological revolution was not raised previously by Marxism-Leninism. President Kim Il Sung was the first to clarify that this revolution, unlike the technical and cultural revolutions, plays a peculiar role and has domineering importance.

He brought out certain limitations of, Marx and Engels as well as of Lenin. Lenin's proposition on communism— "Soviet power plus electrification"— has acquired an important meaning thanks to President Kim Il Sung. The President construed Soviet power into_ the dictatorship of the proletariat, and electrification into the all-round automation of production processes through the technical revolution, that is, the conquest of the material fortress. Moreover, pointing out that Lenin's proposition did not contain the idea of conquering the ideological fortress, he made clear that "**In order to build a socialist and communist society, we must conquer the ideological fortress by revolutionizing and working-classizing all members of society, at the same time capturing the material fortress by developing the productive forces."**

The idea of conquering the ideological fortress through the ideological revolution has brought socialist pedagogy to a new, higher stage, and it also serves as the basis for the principles of socialist pedagogy enunciated in the Theses.

President Kim Il Sung said:

"The fundamental principle of socialist pedagogy consists in revolutionizing, working-classizing and communizing men. In other words, it is to equip men with the revolutionary ideas of communism and, on this basis, to ensure that they acquire profound scientific knowledge and build up strong bodies."

The Theses gives an exposition of the content and methods of socialist pedagogy, its conditions and means, together with

its fundamental principles. It clarifies that remoulding of men is in essence ideological remoulding and makes clear: **"Socialist education...should naturally be the process of the ideological revolution to revolutionize and working-classize men.... The content and method of socialist education should be geared to the purpose of revolutionizing and working-classizing people, and all conditions and means of education should tend to the remoulding of their thinking."** All these—principle, content and method of education, its conditions and means, the educational work in general—were construed anew from the stand-point of ideological remoulding essential for capturing the ideological fortress. This is indicative of new stage of socialist education.

Here we should not overlook that it not only remains a mere theoretical issue but has realistic and practical significance.

President Kim Il Sung said:

"In some socialist countries, a dissipated and indolent way of life is now in evidence among the youth due to the neglect of ideological work with the working people.... This lazy, dissipated and non-class way of life provides favourable soil for the growth of revisionist ideology, and under the influence of revisionism, people are degenerating all the more." If an unsound way of life and revisionist tendency, as mentioned above, are now in evidence in some countries, it can be said that it is due to the bourgeois influence as well as to the neglect of the ideological revolution from lack of theoretical understanding of its importance and necessity.

The Theses serves as an incisive weapon for struggling against revisionism and examining one's own idea. It is because the Theses is of academic and theoretical importance as well as of practical revolutionary significance as it is written proceeding thoroughly from the communist idea, the Juche idea, on the basis of the requirement of a new higher stage of socialist education.

Criticism on Capitalism

—Establishment of Its Starting Point

The "Theses on Socialist Education" authored by President Kim Il Sung provides a scientific and ideological groundwork for thorough criticism on capitalist education and its out-growth, capitalist pedagogy.

We have grown up receiving capitalist education and are tinder its harmful effect. Nevertheless, as we are accustomed to it, we tend to justify it, misunderstanding it as natural or predetermined.

The "Theses on Socialist Education" advanced by President Kim Il Sung helps us to form a new judgement for thorough reperception of capitalist education.

In his work "On the Duty of Educational Workers in the Raising of Children and Young People" President Kim Il Sung sharply criticized the main defects and mistakes of capitalist education and clarified the superiority of socialist, communist education.

President Kim Il Sung taught that unlike the education in capitalist society which is reduced to a corrupt education that makes one beat others down and seek only one's personal advancement on a competitive principle, communist education aims at cultivating among the children and young people the spirit of love for people, friends, the organization and the collective.

President Kim 11 Sung said:

"Collectivism is the basis of social life under socialism and communism and a principle of action for the Communists. We should educate all students to rid themselves of individualism and selfishness, and work, study and live on the collectivist

principle of 'One for all and all for one,' and struggle devotedly for the interests of society and the people, for the interests of the Party and the revolution."

We should study this teaching in earnest and scathingly criticize capitalist education. And we should draw wisdom and strength from the Theses to equip ourselves with the idea of hating imperialism and the landlord and capitalist classes and resolutely fight the class enemies and the exploiter system. In particular, we must struggle relentlessly against Japanese militarism.

PRESIDENT KIM IL SUNG'S THEORY ON LITERATURE AND ART

Ueda Junko

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Literature and art are created wherever people live and work. In Japanese literature alone there are fine verses of ancient times, diaries and narratives of the middle ages and short poems and *kabuki* (classical song and dance pieces of Japan—*Ed*.) of modern times.

They always reflected the people's joys and sorrows of life and their ideal and were their songs of resistance to reality.

In other words, literature and art expressed in concrete forms the aspirations and feelings of people constantly seeking after better things and their thoughts representing each era; and they depicted the truth of the times.

Human history of several thousand years has attained a high development in the spheres of politics, the economy and culture. In particular, the 20th century has become significant by bringing about a great change in human history.

This is borne out by the fact that the masses of the people, the real mover of history and developer of society, have appeared as masters of the world. This finds expression in the appearance of socialist society, the emergence of non-aligned countries whose peoples were subject to oppression and exploitation in the past, and the growth of the working-class struggle in capitalist society.

People's moves towards independence were to be seen in any era. There was, however, no era in which it was claimed so aloud as today by the overwhelming popular masses on a world-wide scale.

True, the present time, as President Kim Il Sung taught, can be said to be an era of independence.

It cannot be said, however, that modern literature and art correctly reflect the looks of)people living in the age of independence and the truth of the present time.

In current literature of Japan too, it is undeniable that the democratic literature carrying forward the Marxist literature of the prewar time fails to develop, a literature which emerged under the influence of the revolutionary movement after the war ever feels oppressive, and the individualistic literature is con-fined as ever to the narrow framework of private life divorced from social life.

Besides, paintings and films have become very abstract and the greater part of music has heavily leaned towards indolence and decadence.

This is because the genuine aspiration and wishes of the popular masses are not fully satisfied and encouraged in the complicated social structure of Japanese capitalism due to the lack of their own thought and theory reflecting them.

Such a situation has made it even difficult to create revolutionary literature and art which correctly reflect the present time, teach people to lead a "meaningful life as men," give them courage and strength, and open a bright prospect for their future.

This, however, does not mean that there exists none of such revolutionary literature and art now.

In recent years the people who want to study President Kim Il Sung's Juche idea, the revolutionary idea of the new epoch, and to live according to it, have unfolded a struggle for bringing the Japanese revolution on to a higher stage with its qualitative change, and in this midst revolutionary literature and art are gradually taking shape.

Therefore, I would like to examine the meaning of literature and art on the basis of President Kim Il Sung's revolutionary idea, the Juche idea, which has clarified the essence of the present era and fully met its requirements.

By so doing I will help make clear the literary and art problems raised so far in Japan on the basis of the Juche idea and establish a literary and art theory for further developing the new revolutionary literature and art now in the bud.

The Essence of Literature and Art as Viewed from the Angle of the Juche Idea

In considering literature and art of Juche Jet us, first of all, see the essence of literature and art—"What are literature and art?"

From olden times the definition of the essence of literature and art was ambiguous; a hundred artists had a hundred views, so it had been considered as though here in that diversity lay the

essence of literature and art.

But it has been made clearer with the creation of the Juche idea.

Referring to what lies at the root of the proposition that man is the master of all things and decides everything --- a philosophical theory of the Juche idea, President Kim I1 Sung said as follows:

"Independence is what keeps man alive."

"The ideological consciousness of a man decides his worth and conditions all his activities."

This scientific analysis of man is of weighty importance in defining the essence of literature and art.

In other words, literature and art are products of man's independence and ideological consciousness which are naturally

reflected in literary and art works themselves. Therefore, literature and art can be defined as a representation and expression, through concrete human lives and sentiments, not logical conception, of man's independence and ideological consciousness and of the spirit of the times as their integral whole.

The clear-cut definition of the essence of literature and art has made it possible to give a new picture of the following problem.

It is a problem concerning the standard of value for the judgment of 'literature and art. That is to say, the value of literary works is decided by how strongly they express independence and get it guided by the ideological consciousness propel-ling the times, how deeply they penetrate reality and how vividly they describe it.

This also enables us to understand the reason why the fine literary works enjoy an eternal life regardless of the times.

In regard to the value of the classics there have so far existed various views, which could only give such abstract definitions as "beauty," "universal humanity," and "ideology."

Referring to Greek art in the preface to "Critique of Political Economy," Marx, too, confined himself to seeking the life of classics in the eternal attraction provided by the historical infancy of mankind, by saying: "Children's innocence gratifies the elders, doesn't it?"

President Kim Il Sung said that human history was a history of the struggle for defending

independence, and this gives an exposition of the above problems.

In other words, literary works reflect independence, man's intrinsic nature, and his ideological consciousness. This is natural. And ideological consciousness is not constant in each era but inclined towards something better with a deeper cognizance of the world. As such aspiration independence has existed through all ages and man's posture to defend it arouses our admiration still now.

Let us see the literature and art of Europe at the Renais-

sance for example.

The wishes of the people centering on the bourgeois class to get rid of mediaeval oppression and the domination of the churches, feudal monarchs and nobles are met in the spiritual aspect by the Renaissance which puts main emphasis on the recovery of humanity. And the works crying for the emancipation of bourgeois individuals call forth our admiration to a certain degree now, although they do not give us strength for our future. It, I think, is because they powerfully reflect the independence of the then popular masses who shattered the old pattern and sought after a new one.

The Role of Literature and Art and Its Contemporary Significance

Now, proceeding from such essence of literature and art, let us examine their role and its significance at the present time and the qualitative symbols necessary for it.

The role of literature and art, it can be said, is firstly to ensure the all-round efflorescence and development of humanity and secondly to serve as a powerful weapon in the revolutionary struggle.

Firstly, literature and art themselves ensure the all-round efflorescence and development of humanity. This is natural from their aforesaid essence, we can say.

In other words, our independence is defended and our ideological consciousness heightened in the course of creating or enjoying literary works because they are the reflection of man's independence and ideological consciousness and their integral whole. A man who creates a good poem or reads a fine novel would naturally enrich and elevate his humanity that much.

Secondly, literature and art serve as a powerful weapon in

the revolutionary struggle.

President Kim Il Sung has taught:

"School education or propaganda and agitation alone are not enough for this purpose. Only by mobilizing all forms of literature and art such as novels, poetry, plays, the cinema and music—which are excellent means of mass education—can you effectively conduct the work of educating and remoulding the masses."

In this way President Kim Il Sung, acknowledging the great educational value of literature and art, defined them as a powerful weapon of mass education in the revolutionary struggle and conducted positive literary activities in the whole course of the anti-Japanese revolutionary struggle and ensuing revolutionary struggle and construction work.

During the anti-Japanese revolutionary struggle he personally created the play "Sea of Blood" to rouse people to struggle. After liberation he personally gave concrete guidance to the work of literature and art to make them serve the communist education of the working people and the revolutionization and working-classization of the whole society.

In Japan, too, literature and art had once played the role of a means of class education, a literature of the Party, and a weapon of the revolutionary struggle.

However, they had a danger of being merely a means for propaganda and agitation, namely, a "propaganda and agitation literature." As mentioned above, it was due to the lack of the understanding of their importance as a means for "ensuring the efflorescence and development of humanity."

Now let us see wherein lies the contemporary significance of literature and art playing such a role.

It is related to a deep grasp of the nature of man and a vivid exposition of the decisive role of ideological consciousness by the Juche idea.

Particularly, it has been made clear by the Juche idea that the most important human thought is an outlook on the world—the class interests and demand, aim and passion of people.

These are difficult to be expressed in a theoretical conception.

But literature and art can directly deliver an outlook on the world, the intensive expression of a viewpoint on man, through concrete forms.

They are of great importance in conveying vivid thoughts as indicated by the Juche idea and enhancing the level of their ideological content.

It is also connected with the clarification of the essence of the revolution by the Juche idea.

The revolutionary struggle is not aimed merely at seizure of power and the transformation of production relations, but a struggle for defending the independence of man. The socialist and communist revolution makes it its ultimate goal to flower and develop humanity in an all-round way. As mentioned above, therefore, literature and art serving it can be said to have greater significance than any other times.

What symbols then are required of new literature and art to acquire contemporary significance, truly defend the independence of people, enhance their ideological consciousness, and serve as a weapon for the revolutionary struggle? Let us see it.

Since literature and art should contribute above all to defending and developing the independence of the popular masses, they must properly reflect their wishes and desire, win their love and faithfully serve them.

As to the popular spirit of literature and art President Kim I1 Sung has taught:

"The people are the real critics of art. No critic is wiser than the people. Works that have passed the judgment of the people should be regarded as good works, and those which have not, as bad ones. Novels, poetry, music, cinema and all other arts should be intelligible to the masses of the people and should serve them."

This principle of popular spirit which always places main stress on the popular masses and literature and art at their service must be distinguished from that which vulgarizes literature

and art by reflecting only the superficial wishes of the popular masses.

Besides, for literature and art to educate the masses of people in a revolutionary way and become a weapon of the class struggle, they must protect the interests of the working class fighting for socialism and communism really freed from oppression and exploitation and serve its historic cause. This principle of class spirit is more important than ever in view of the neo-colonial and cultural policies of modern imperialism for paralyzing the revolutionary spirit of workers and weakening their class spirit through ceaseless cultural penetration.

Moreover, since the revolutionary struggle is waged, centering on a revolutionary organization, in a concrete form, literature and art should serve this organization if they are to be a weapon of the revolutionary struggle.

With regard to the Party spirit of literature and art President Kim Il Sung has taught:

"Our literature and art should by no means depart from the interests of the revolution and the Party's line, nor should they tolerate those elements which cater to the taste and liking of the exploiting classes. Only revolutionary literature and art based thoroughly on the line and policy of the Party can truly enjoy the love of the masses of people and become a powerful Party weapon in educating the working masses in the revolutionary spirit of communism."

Since the lines and policies of the Party, the genuine revolutionary organization, reflect the interests of the popular masses, any work should describe the features of the people waging a devoted struggle, upholding the call of the revolutionary organization, and rouse them to action and only then can it be called a Party-spirited revolutionary work.

The popular spirit, class spirit and Party spirit can be said to be the important qualitative symbols of new revolutionary literature and art and a touchstone that distinguishes all shades of right and "Left" opportunism.

Stand and Method in Creation

On the basis of the essence, role and qualitative symbols of literature and art mentioned above, let us consider some problems arising in creating new revolutionary literature and art which give the people courage, hope and prospects for the future.

In other words, let us see the problems, firstly on the idea and stand to be maintained by writers in creating literature and art which are determined entirely by their ideological viewpoint and stand, secondly on some creative methods of expressing them, thirdly on the inheritance and development of legacies of national culture, and fourthly on popularization of literature and art.

Firstly, what idea and stand should writers and artists have in order to grasp the truth that penetrates reality?

As mentioned above, today people do not want to submit to others and rise up in the struggle against every sort of oppression and exploitation to decide their own destiny for themselves.

As President Kim Il Sung taught, this shows that since people have independence, they are sure to come out in a revolutionary struggle where there is a practice of violating their independence.

Only in the light of the Juche idea is it possible to clearly observe such matters as the essential characteristics of the present time, the vigorous images of the fighting people and the inevitability of their struggle, and their remoulding into men of a new type in the course of struggle.

The correct viewpoint of the Juche idea means that the writers and artists themselves must first become Juche-typed revolutionaries who have established a true revolutionary

world outlook, for only when they live guided by the Juche idea can they understand the genuine wishes of the popular masses and serve them.

Secondly, let us examine some problems concerning creative methods.

Artistic works call forth the admiration of people when they give a more life-like representation of truth than reality. But when they fail to .do so, their value falls.

However right a thing expressed by a work is, if its method of expression is poor, the work itself will lose its colour.

In this sense, a high artistic value is required along with ideological content, though the latter has primary importance.

In this connection President Kim Il Sung has taught:

"The characteristic features of the best literary and artistic works lie in the high ideological content and artistic value which conform with the demands of the times and the people's aspirations. Such valuable works can be produced only on the basis of socialist realism, the only correct method of creative expression at the present time."

what is important in creating a literature of socialist realism is to find and express the essence lying behind a phenomenon by observing and recognizing the object in detail. It must be emphasized that the violence of modern imperialist state power does not show their mightiness, but their weakness resulting from the struggles of the popular masses, and that the present contradiction between the people is not an incompatible one in itself, but a result of the imperialists' splitting policy, and they are originally united in a comradely, cordial kindred relationship.

For instance, the Korean films are run through with such socialist realism and attribute everything to people's inexhaustible strength and beautifulness.

In this way, socialist realism renders it possible to have access to the essence of things by analysing them objectively and scientifically.

Besides, socialist realism involves the question of faithful-

ly reproducing the typical characters in the typical circumstances.

Ours is an era in which the masses of the people, awakened by independence, have risen up in the revolutionary struggle. It is necessary, therefore, to portray as a model of the present age, those who fight on optimistically, unyieldingly and heroically, feeling pride and joy in devoting themselves to the revolution, the supreme desire of the people.

This problem of typification, as formulated as a method in the Juche idea, gives an answer to the problem of educating and remoulding the popular masses in reliance upon the positive desire of human beings for better things.

In addition, in the current epoch where the question of human emancipation poses itself as an ultimate task literature and art have a very important role to play as they can produce new concrete images of men.

Thirdly, I would like to examine how the cultural inheritance of mankind should be dealt with in creating a new culture.

Our new Juche-oriented culture, of ,course, does not ignore the whole of class culture created until now.

The President has taught that it is important to throw away what is backward and reactionary out of the heritages of national culture and inherit and develop critically what is progressive and popular to suit the actual conditions.

The same is true of foreign culture.

Lastly, let us see the problem of popularizing literature and art.

It is a fact that literature and art originally reflecting the human life have been monopolized chiefly by the ruling class and served as a tool of dominating the people in class society.

When viewed from the standpoint of the Juche idea which calls for making everything serve the popular masses, we can say that the problem of popularization assumes most important significance in literature and art.

As for the creation and development of literature and art president Kim I1 Sung has taught:

"It is the popular masses who make socialist culture. Literature and art in our society can advance rapidly only with the broad participation of the working people. We have to strictly guard against professionalism in literary and artistic activities, destroy the mystification of creative work and develop literature and art on a broad popular basis."

The popularization of literature and art in the Juche idea means an embodiment of the mass line.

Its significance lies in the fact that it provides an important means to make culture the culture of the masses themselves and help every individual to remould himself through the process of his creative work into a man of communist type who is refined ideologically and artistically and developed in an all-round way.

Bud of New Literature and Art

Now new revolutionary literature and art are badly needed in Japan, but they, as mentioned before, still fail to become one of the current literary trends.

However, they are in the course of formation, though poorly, through struggle in the reality of the times.

It is particularly noteworthy that they are coming into being as a bud among the youths studying President Kim Il Sung's Juche idea.

These young students of the Juche idea, proceeding from the viewpoint of making everything serve the popular masses, the fundamental demand of the Juche idea, have organized their literary activities with purpose and will from the start.

They have employed the method of helping each other's daily literary activity through their collective life.

In this course a large number of songs, poems, and plays have been created, the success of which can be boiled down to the following few.

Firstly, it is the creation of literature and art serving for the assimilation of the Juche idea and the development of the revolutionary struggle in Japan. There have been created works which explain the essence of the present time on the basis of the Juche idea and describe the pride and joy of the people guided by the Juche idea, opening a bright prospect of future society before many people.

In the field of drama, for example, there are excellent works including "The People's Struggle Has Just Begun" that shows the vigorous and graceful features of workers who create everything, develop society and, awakened from contradiction, rise up in struggle, "A Story about Flower" depicting the united struggle of small nations against imperialism, and "Two Songs" hailing the happy life of young people who are following the Juche idea, awakened by its study.

These works contributed to bringing people to class consciousness, awakening them to the needs of the Juche idea in the present time, and urging many people to study it.

Secondly, it has been made possible to show the human images of the new times on the basis of the Juche idea.

Formerly it was of course possible to make a scientific analysis of the world with the development of the revolutionary thoughts of the working class. However, due to the insufficiency of a scientific analysis of man the description of human strength and grace was not of each individual but almost confined to a class.

It is only thanks to the Juche idea that the question of the position and role of man has been clarified for the first time and that it has become possible to express what great strength each person can display and how splendidly he can grow if only he is awakened to revolutionary consciousness.

In this point of view the heroes of the aforesaid dramas, and poems and songs showed that the working people who had

fought in the past because they had been hunger-stricken and poor are now struggling because they are the most powerful and graceful beings.

Thirdly, organized literary activities have popularized literature and art.

Even those who have so far never been engaged in writing verses, songs, plays, etc. have come out in creative work and become awakened revolutionarily in its process, and literature and art have come again to the possession of the masses. This, as mentioned above, is the greatest achievement.

And it was proved that the works created by the simple masses amidst the struggle could truly reflect the aspiration of the people and gratify their feelings. This has verified the importance of the popularization of literature and art.

To sum up, the literary works created recently by young students of the Juche idea can be

regarded as a bud of the revolutionary literature and art that rouse the revolutionary consciousness of the numerous people and give them courage, strength and future prospects.

KOREAN FILMS HAVE BROUGHT THE CINEMA ART TO A HIGHER PLANE

--Some Characteristic Features of the Korean Films--

An Article Carried in the Japanese Magazine *Akai Hana*
No. 5 (1978)

Korean Films Produced under the Leadership of President Kim Il Sung

It can be said that the cinema art, which emerged as the 20th century's art with the high-level development of machine and technical civilization as the background, has reached a very high stage of development in the Korean films to make the cinema fulfil its role and mission to the letter.

Highly appreciating the significance the cinema has in art, President Kim Il Sung directs much effort to film production. President Kim Il Sung said:

"All kinds of art are necessary for the education of our working people and young folks, but stress should be laid on novels and films. Above all, we should produce a lot of good films."
(Kim Il Sung, *Selected Works*, Eng. ed., Vol. IV, p. 158.)

Under the meticulous personal guidance of the President a lot of films moving the hearts of all persons have been produced in Korea.

Films Based on a New Conception of Man

The characteristic feature of the Korean films lies in that they are based on a new conception of man. In other words, unlike those films which are based on the old conception of man, it portrays man as the most powerful and beautiful being, regarding him as the deciding factor in everything, and makes him the central and main object of portrayal.

Description of nature, too, is used very symbolically as a means of supplementing psychological description of man. Even a plant, a tree and the sky are employed to help portray the inner world of each character to the full.

Such Soviet classic masterpieces as "Mother," "Battleship Potemkin" and "Strike," as is generally known, give portrayal of the people who rose up in the revolutionary struggle, against the background of the tyranny and oppression of towards prior to the Russian revolution. These films center around the harsh oppression of the people by tzardom and relentlessly expose the true nature of the imposers of sufferings on the people to rouse the violent indignation of the audience.

The Korean films, however, do not merely make one hear hatred towards the enemy. They also depict the beautiful and sublime minds of the people who rose in revolution and their worthwhile life, thereby inspiring the people to positive struggle.

This satisfies the natural aspirations of man, because human aspirations are positive and man comes to aspire after boundless advance at the sight of fine and beautiful things. This conspicuous feature of the Korean films shows that their production is based on a most scientific theory.

Fusion of High Ideological Content and Artistic Value

Another feature of the Korean films is the combination of high ideological content and artistic value. It is often with the case of the films of so-called high ideological content that generally political allegation is not represented in the particular characters as a natural thing but presented to the fore forcibly.

In the Korean films the political stand is depicted through the profound and vivid portrayal of the inner world of the characters in keeping with the given conditions.

Mother, the heroine of the "Sea of Blood," Ggot Bun, the heroine of the "Flower Girl" and Gap Ryong, the hero of the "Fate of a Self-defence Corps Member"--- all take the road of revolution, unyieldingly seeking to live a genuine worthwhile life in defiance of harshness and manifold misery under Japanese imperialist rule.

Through the complications of the heroines and heroes and the growth of their characters, these films impress on us the need to fight the enemy causing suffering to people and live for the sake of revolution.

It may be said that such a fusion of lofty ideological content with high artistic value is possible only in the Korean films that have a deep understanding of the essence of human nature and take up such a man as their hero.

Socialist Realism--Underlying Principle

The Korean films with these important features are run through with the principle of the "spirit of service to people" that calls for reflecting the aspirations and demands of people and inspiring them with courage, the principle of "class spirit" that calls for defending the will and interests of the working people and punishing their violators, and the principle of "Party spirit" whereby one defends with one's life the leader and Party that fight in the interest of the fatherland and the people.

Abiding closely by these principles, each picture teaches us what man is, what he lives for and what he should defend.

All this is excellently depicted with the method of socialist realism.

President Kim Il Sung said:

"In order to produce numerous revolutionary works that will have an emotional impact on our people and inspire them in their march forward, writers and artists should delve more deeply into reality, seriously study life and make an admirable use of socialist realism in their creative activity." (Kim Il Sung, *Selected Works*, Eng. ed., Vol. V, p. 457.)

As is the case with the revolutionary literature and art in general, the Korean films are not based on naturalistic realism nor on surrealism. They are produced on the basis of socialist realism aimed at educating the people in the bright prospect of socialism.

In Japan prevail abstract films. Abstraction in the art, in the long run, is an expression of confused ideological stand and means nothing more than the death of art.

The Korean films which attach importance to man have further enriched the content of socialist realism in the depiction of the inevitable instead of the casual in the world and in

typification. It is because they could show that the development of objective situation and the progress of events are occasioned not by the general law governing the development of history but the inevitable action of man based on his nature and that the typical characters of our time are the genuine revolutionaries who fight unyieldingly devoting their all to the revolution to bring about a happy future to the people.

The cinema which can give emotional artistic impact on the broad people will continue to attract attention as the core of mass art and play a big role in the future.

The Korean films will be enjoyed and studied by an increasing number of people all over the world as the culmination of the film art.

ADVANTAGE OF MEDICINE CENTRED IN MAN

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Foreword

The Juche idea is a revolutionary idea centred in man.

It gives a most correct answer to all problems arising in the revolution and construction. The power of this idea has been verified by the actual life in the DPRK. With the idea brilliantly embodied in medicine and public health work, a most advanced medical system and the public health system have been established there. This means that on the basis of the Juche idea the medical and public health service has entered a completely new stage of development.

Meanwhile, the medical system of Japan is getting dilapidated with each passing day. There are many problems to solve, and even the clue to their solution is not yet found. Among them are the problems of the rising medical fee, differential bed charge, damage from medicine, districts without medical educational establishments and doctors, the dearth of doctors and nurses, and medical college scandals. This is not all. Most dangerous is the fact that the Japanese medical system is rapidly reorganized as a supplementary means for ag-

gressive war. Today when Japan's politics, military, economy and culture have set out on establishing a system of a new aggressive war against Korea, the medical system is no exception, It is therefore an urgent task to check the devastation of the medical system and its conversion into a reactionary one and illuminate the future of the medical and public health work which is in the service of the people.

So, it is important to fully understand the advantage of the Juche-oriented medical system and, at the same time, clearly perceive, from the standpoint of the Japanese revolution, the essence of the devastation of Japan's medical system and its conversion into a reactionary one.

Medical Work Exists for the Sake of Man

The basic thought on the medical and public health work determines the orientation of this work. Therefore, it is necessary to know this basic thought first of all.

President Kim Il Sung said:

"In our social system nothing is more precious than man. We must keep developing the public health service so as to protect man's life and promote the working people's health."

Here President Kim Il Sung teaches: firstly, man is regarded as the most precious treasure under the Republic's socialist system and, secondly, the object of the development of the public health service is to protect the people's life and promote their health.

Let us see what a deep meaning this teaching bears.

First, the idea that regards man as the most precious treasure is the idea which people have long sought and earnestly wished for. This idea underlies the medical and public health service, which, I think, testifies to the advantage of the

medical and public health system and the superiority of the medical workers.

But, what is the basic thought on the medical system of Japan?

Goto Shinpei, who wrote the "Hygiene and Capital" in the era of Meiji, propounded the following idea on the hygienic work:

"The source of the wealth of Japan lies in the Japanese workers and poor people. The protection of them will be successfully materialized only through hygienics, and whether Japan will become rich and powerful in the future or not depends on it. In order to promote the future prosperity and power of the Empire, there is no other way than the hygienic work."

As can be seen, the hygienic thought in the Meiji era represented by Goto Shinpei fitted the question of people's health and disease entirely to the purpose of "national prosperity and' defence and industrial development." But things did not end here.

The "national prosperity and defence and industrial development" led to impose hard labour upon the people, with the result that they had to groan with various diseases including tuberculosis. To pacify the social unrest caused by this, the ruling class had hospitals established for the poor people. Even in that case, however, this class invariably ascribed it to the mercy of the Emperor, even when they were endowed by the people. Thus, it plunged the people in the mine of diseases on the one hand and, on the other, took insignificant medical measures with a view to implanting the idea of the absolutized Tennoism in the minds of the people.

How is the present state of affairs in the Japan Physicians' Association?

The basic stand of the Japan Physicians' Association is: "The modern workers, who are the free citizens, should bear the responsibility for the medical treatment of diseases of their

own and their family members."

Such view speaks for the position favouring the "system of free medical treatment," negating the spirit of social security for ensuring a healthy life to all people.

The "free medical treatment system" is a system under which the rich can receive treatment but the poor cannot receive it. In other words, it is a system for money-making. The medical system founded on the idea of profit-seeking as its basic thought represents the very position of the Japan Physicians' Association.

Thus, the Japanese thought on medicine has regarded man as labour power for accumulation of capital, military force for aggression and the object of plunder. It may be said that this thought forms the root cause of the present ruin of the medical system.

Second, President Kim Il Sung's thought on the protection of the people's life and the promotion of their health has brought about a radical change in the former view on the medical system.

In the past most of the medical branches were the therapeutic ones. This was related to the negative and passive stand based mainly on the thinking of "curing diseases." The pre-dominance of such thinking was due to the character of capitalism.

This situation is explained, above all, by the fact that in capitalist society labour is inevitably accompanied with various diseases, that the life environment of people is exposed to diseases, and that capital itself is their hotbed.

Another reason is that medical treatment is a must for medical capital. Therefore, preventive treatment is given within the minimum limits. Even this treatment bears no more than such a passive meaning that precaution should be taken against diseases.

Accordingly, the view on the promotion of health has a positive meaning, and it can be called a most advanced view. Only through the medical and public health service attaching

the greatest importance to the promotion of health, can people be freed from diseases and cm

they also enjoy an independent and creative life. This is possible because the idea that regards man as the most precious being is made the fundamental thought of medical and public health service.

Speaking of the systematization of the medical and public health service in the Republic in the viewpoint of regarding man as the most precious being, it is not merely because the Republic is a socialist country. It is run through with the philosophical principle of the great Juche idea propounded for the first time by President Kim Il Sung.

The Philosophical Principle of Juche Guiding the Thought on Medicine

The system of medical and public health service under which man is regarded as the most precious being is an embodiment in this domain of the philosophical principle of Juche.

Of the philosophical principle of Juche, President Kim Il Sung said:

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything."

With the enunciation of this philosophical principle, the correlation between man and the objective world was clarified and a scientific exposition given of the problem of man's position and role in the world.

That man is master of everything means that man dominates everything and is not subjected to anything.

That man decides everything means that man plays the decisive role in transforming nature and society and is the most powerful being in the world.

Thanks to the scientific exposition of the position and role of man in the world, the most correct outlook on nature and

society and a powerful weapon to cognize and transform the world have been provided.

The philosophical principle of Juche firstly provides with a viewpoint that considers everything with man as the central factor and makes it serve him.

Secondly, it helps one establish a viewpoint that nature and society are transformed only by the positive activity of people.

Of this, President Kim Il Sung said:

"Remaking nature and society is also for people and it is work done by them. Man is the most precious treasure in the world and he is also the most powerful."

This demands that the medical and public health service be conducted for the good of man and teaches that man has the capacity for doing so.

It may be said that the establishment of the medical and public health system that regards man as the most precious being has been possible only under the socialist system based on the philosophical principle that man is master of everything and decides everything. As a result, the masses of the people have been able to become master in the domain of medicine and public health, too.

Medical Policies Greatly Differ According to Social Systems

The system of medical and public health service that regards mail as the most precious being has brought this service onto a completely new plane.

President Kim Il Sung said.

"Universal free medical care has also been introduced in this country, so that all working people are free from worries about medical care. There are medical institutions and medical

workers in both urban and rural areas, wherever people work and live. Through the section doctor system, an advanced system. of medical service, the state looks after the health of the working people in a -responsible way."

"The policy on preventive medicine should be firmly maintained and work in hygiene and of an antiepidemiological nature be carried out regularly in urban and rural areas."

As can he seen, the characteristics of the medical system of the Republic are: firstly, a universal free medical care system has been introduced; secondly, a section doctor system is in force and thirdly, preventive medicine is made the fundamental policy of public health service.

I. Doctor's Fee

A universal free medical care system was introduced already in January 1953 when the

Fatherland Liberation War was at its height. Thus, a most advanced public health system under which the state is solely responsible for the health of all the people was put in operation in the Republic and the Korean people without exception have since been receiving free medical treatment, free from worries of a doctor's fee. Moreover, in every mountain area there are modernly equipped hospitals and specialized hospitals, prophylactic stations and medical workers.

How is the doctor's fee in Japan, compared with the Republic's universal free medical care system?

At present, insurance is compulsory in Japan and everyone has to effect a certain kind of insurance. All the doctors, except for some 100, are reportedly insurance doctors.

In Japan there are now nine kinds of insurance. They are: the union's health insurance (over 1,000 employees), the government's health insurance (the number of employees ranging from 5 to 999), seamen's insurance, day labourers' insurance, national public service mutual aid association, local

public service mutual aid association, public corporation employees' mutual aid association, private school teachers' mutual aid association, and national health insurance.

These nine kinds of insurance differ from each other in many ways, and each contains deep contradictions in itself. But, anyhow it is a fact that a certain medical care assistance is rendered in Japan under the insurance system.

In this context let us study the present medical care system from the historical point of view.

—CHARACTERISTICS OF THE MEDICAL CARE SYSTEM OF JAPAN—

The first characteristic is that this system was imposed from "above" and the second is that it was introduced to meet the need for an aggressive war.

Workers in advanced industrial countries united their strength and formed mostly their mutual aid organizations by themselves and operated them independently in order to safe guard their life.

However, in Japan, as is shown by the above-mentioned view of Goto Shinpei, the mutual aid association as the predecessor of labour insurance came into being in the form of being bestowed by the "above," as a link in the chain of labour management policy and also as a means for inculcating the idea of charity and relief. This policy was aimed at neutralizing the

class struggle. 'The essence of this policy can be seen all the more clearly by looking back on the days when the health insurance system was first introduced in Japan as a social insurance system.

The health insurance system was established in 1922 when the social situation was affected by a crisis that came on following the end of World War I. In the wake of the rice riot in 1918, the workers' strikes and labour disputes increased year after year.

Japan's monopoly capital gained a huge super-profit from

the war, but, due to the war-time currency inflation policy and the ensuing crisis, the people were in extreme distress and social unrest went from had to worse. The labour movement was gradually on the upward trend with the infiltration of the socialist thought.

The introduction of the health insurance system was closely related to such social situation.

Referring to the reason for the enactment of the health insurance law, Yamamoto Tatsuo, the then Minister of Agriculture and Commerce, said:

"The rapidly changing economic situation and the trend of thought at home and abroad following the war in Europe gave rise to many complicated problems in the relations between capital and labour in Japan's industrial world.... It is needless to say that there is the need to give more careful consideration to the solution of the question of capital and labour, advance the welfare of the workers and improve their living standards and, at the same time, promote the development of industry and the growth of national wealth."

This was how the health insurance system was put in force. It was something like what was "worked out from the above" as a concession to the class struggle rather than the result of the struggle in the labour movement. This rendered its content very poor.

Now let us see how much the national health insurance law was necessary for an aggressive war.

This law was amulgamated in 1938, the year following the Sino-Japanese Incident." Earlier, in 1935-36 there was a physical examination for conscription, and the results were a great shock to the military authorities.

It turned out as follows:

	GRADE A	1ST GRADE B	2ND GRADE B	GRADE C
1922	362	128	249	216
1929	300	118	204	305

1936 297 115 205 318

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As can be seen in this table, the 'decline of people's physical strength is a clear proof of how cruelly they were exploited and plundered in those days.

The military authorities observed this pitiable situation as decreasing the combat strength.

Koizumi Chikahiko, the then head of the Army Medical Affairs Bureau, said: "The people's physical strength has waned every year, with the national spirits disappearing gradually, and I cannot but be very anxious about the future of our country."

Thus, the national health insurance system was introduced due not only to the labour power situation of factories and mines but also to the apparent critical conditions of the very military strength proved by the physical examination for conscription. It was established from the first as a link in the chain of the aggressive policy.

What are the characteristic features of the post-war medical care system?

Firstly, this system is a product of the US intention and, secondly, an insurance system under which all people are insured has been established.

As all the post-war policies were carried out by the GHQ under the US occupation, so the medical service system was put in force on the basis of the "Windel Report." A distinctive feature here is that in the post-war period most of the doctors and hospitals have become the insured ones, whereas there were a small number of insured doctors under the prewar health insurance system. This is partly related to the post-war situation, but such medical service system, it might be said, was introduced as a link of the US-type policy of bourgeois democracy. In 1961 if took a more advanced form to become an insurance system for all people. In the same year a policy was also enforced to get all people to effect an insurance against annuity. That year marked the enforcement of the policy of the so-called "high- rate growth." The national insurance against annuity is compulsory for people in general, and the

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period from effecting and receiving it is very long. The huge-sum of insurance has become the source of funds for a high-rate economic growth as it has been used as a financial source for investment and loan through the investment department of the Ministry of Finance. The establishment of the system of insurance for all can be said a measure for appeasement. This is as good as the appropriation of the welfare annuity for war expense during the Second World War.

As you can see in the introduction of the system of insurance for all, the post-war medical

service policy is closely related to the policy of high-rate growth, i.e., the rapid accumulation of capital.

In the course of the high-rate growth in the 1960's there were marked increase of labour accidents, the outbreak of new occupational diseases, the destruction of environments and health due to pollution, and the rapid increase of traffic accidents.

As an aspect showing such destruction of health, we can cite the rate of the patients and the number of 'cases of application of labour accident insurance: They doubled respectively in the decade from 1961 to 1970. It may be said, therefore, that the post-war medical service system is designed for high-rate growth. Hence the devastation of many fields as we see today.

—CONTRADICTIONS CONCERNING DOCTOR'S FEE—

These contradictions arise from the money-making nature of medical service, the system of free commencement of practice, that is, the system itself.

Those who are entitled to receive medical treatment under the all-people insurance system are all the members of society, whereas those who have to ensure it are individual, liberal, planless and nonsocial. Herein lies the cause of various contradictions.

Unlike the socialist system under which the state assumes

full responsibility for both the curers and those who receive treatment, in capitalist Japan the state outlay for those treated amounts to a small sum and those who render medical service are either under the independent profit system or completely left to themselves. Rather the state takes measures to help the profit-making of medical capital, medical appliances firms, and pharmaceutical companies.

Take the case of the differential bed charges for example. Under the present public health system a day's regulation hospital charge for an in-patient is 60 yen. But in actuality there are no small cases in which the in-patient has to pay a differential bed fee. The rate of this fee accounts for as much as 30 per cent at the public hospitals, and at the non-governmental college hospitals, it is 68 per cent at the minimum, the maximum being 97, and the average is as high as 86. The cheapest hospital charge for a day is around 5,000 yen. Some hospitals charge 500 or 1,000 yen as differential even to each in-patient in mass wards. So, hospitalization reminds people of the forced imposition of differential bed charges. And the public health system is merely nominal.

The same is the case with medicines. Of the total doctor's fee, the charges for medicine amount

to 40 per cent in Japan. This is because 80 per cent of this fee is used through the hands of doctors and medical supplies are made a means of money-making. At present, in Japan the number of officially approved medicines runs into some 100,000 kinds, and the adhesion between the pharmaceutical companies and university professors and officials of the Ministry of Health and Welfare reveals the filthy aspect of the Japanese medical world which is blind with profit-making.

The payment of a large contribution and bribery at the time of medical college entrance examination plainly show that the level of doctors is lowered and that an excessive money-making is practised here. The question of doctorless villages is, in the final analysis, also due to the profiteering of medical service. This question cannot be solved by the efforts of individual doctors; it can be resolved only when it is made a state policy. However, in capitalist countries, no matter how highly the bourgeois policies have developed, there can never be a medical service for the people.

Attention should be also paid to the fact that now that the high-rate growth has met with failure in Japan today, its medical policy too is rapidly changing from one supporting that growth to one for reaggression on Korea. The history of the medical service system instructively tells how inseparably politics and medical 'policies, an aggressive war and a medical policy, are interrelated.

2. Section Doctor System

The section doctor system represents the most advanced medical service system. This is a system under which medical specialists take charge of a certain section, grasp the health conditions of inhabitants systematically, on this basis render prophylactic and therapeutic service, thereby looking after the health of the people to the last in a responsible manner. In the Republic the doctors regularly go round the rural villages to carry out medical examinations, explain the Party's public health policy among the working people and disseminate hygienic knowledge among them. They also visit every inhabited place—from solitary islands to lumber stations in deep forests and the faces of the coal and ore mines—to give treatment in advance without missing even the slightest change in their health conditions.

As seen above, the distinctive feature of the section doctor system is that the doctors go to the inhabitants before the sick call on them and look after their health in a responsible way. As a result, the sick rate has been lowered markedly.

The section doctor system is radically different from the family doctors in Japan, the national health service system or

family doctor system in Britain. The family doctors in Japan or the physicians under the family doctor system give medical service to the inhabitants in a definite section, but in this case it is a rule for the sick person to call on the doctor for ask for his visit; they do not voluntarily visit the inhabitants and look after their health in advance. Herein lies the advantage of the section doctor system which is quite different from the practice of family doctors in Japan and the family doctor system.

3. Preventive Medicine

In the Republic where preventive medicine is made the basic policy of public health service and the protection and promotion of health of the working people are encouraged, stress is laid on the sanitary and antiepidemic work and prophylactic physical examination. This is closely related to the section doctor system. Besides, even in running factories and enterprises, for example, they are rationally distributed, giving primary consideration to the health of the people. Pollution is prevented and all the towns and villages are usually kept neat and tidy. Thus the sources of diseases are wiped out.

Like this, preventive medicine is an expression of solicitude for the people to live healthily, free from diseases; its introduction is possible because man is regarded as the most precious being.

In Japan the medical and public health service is far from prophylactics; on the contrary, there are being created such surroundings that breed diseases.

Due to the neglect of the harmfulness of Morinaga arsenical milk, the effluence of organic mercury, P.C.B., etc., which has been confirmed, many people are suffering pains. The occupational diseases caused by the monotonous local labour, stomach trouble resulting from mental pressure and mental diseases are all assigned to abnormal working conditions and environments. As for city planning, it is either haphazard or

arranged primarily in the interests of big capital, and therefore, the living conditions of people is a matter of secondary consideration. As a result, in Japan there are created environments, conditions _and sources which make people easily contract diseases.
The medical system that breeds diseases and then gives medicine is bringing a huge profit to the medical capitalists, pharmaceutical companies and medical appliances firms. Of the total medical expenses, 40 per cent is the doctor's fee and 10 per cent falls into the hands of the medical appliances firms. Therefore, in Japan, a capitalist society, it is next to impossible that the preventive medicine aimed at preventing people from contracting diseases and promoting their health become the basic policy of the medical and public health service.

If people are to be liberated from diseases and if a medical and public health system designed

for promotion of health is to be established in Japan, a Juche-based socialist system must be built up here, too.

President Kim Il Sung said:

"Our people's age-old desire to eradicate all sorts of diseases has been realized only under our social system."

The reality of the Republic clearly shows that the emancipation from all sorts of diseases is possible only under the Juche-based socialist system where has been established a system of medical and public health service, a system under which man is regarded as the most precious being.

The advantage of the universal free medical service system, the section doctor system and the preventive medicine is at the same time the superiority of the medical workers in charge of their enforcement and the correlationship of those workers.

Let Us Initiate Medical Workers' Movement to Break Japan-South Korea-US Adhesion

With what ideology the medical and public health workers engage in their work is of decisive significance. Whether the medical work is availed of for aggressive war and profit-making or placed in the 'service of the popular masses depends on the ideology of the persons in charge of it as well as its system.

President Kim Il Sung said:

"What is most important for the public health workers is the infinite loyalty to the Party and the people, the intense love for man and the utmost sincerity towards patients."

The medical workers of the Republic admire and revere President Kim Il Sung boundlessly and are immeasurably faithful to him. Infinitely true to his teaching that man is the most precious and most powerful being in the world, they are engaged in medical treatment with the deepest love for man and the utmost sincerity towards patients and with a high level of consciousness that there is no incurable disease. As a result, they are working various miracles in medical treatment. They saved the lives of many patients contracted with diseases which are utterly incurable in capitalist society. Bearing deep in mind President Kim Il Sung's teaching that one should be a Communist before becoming a doctor, they attend patients all through the night without feeling fatigue and, if necessary, donate even their own flesh, blood and bone without hesitation.

The superiority of the medical and public health service in the Republic lies, it may be said, in the superiority of the thinking of the medical workers as well as in its excellent public health policy. It brings into fuller play the lofty communist trait of devoting one's energy and wisdom to the therapeutic

and preventive work with revolutionary comradeship, a true love and sincere care for man and of protecting man's life and promoting his health.

Now, let us see what role doctors, nurses and other medical workers play in Japan. Since the medicine and medical service in Japan before the war were completely dependent on the militarist policy, major hospitals were military and naval ones, and the formation of the Japan Red Cross Society was aimed at training the army nurses. Therefore, the doctors and nurses were compelled to bear a part in the aggressive war. As the absolutized Tennoism imparted the aggressive character to the medical service itself, those engaged in it, contrary to their subjective intention, had to play the role of a promoter of aggressive war. This 'instructively tells that there can neither be the independence of the medical service nor an abstract, sacred 'occupation. It also shows that there cannot be medical service independent of the politics of the ruling class. Accordingly, the role and movement of those engaged in the field of medical service have to be always opposed to politics.

The medical service which was directed toward an aggressive war before the war has been reorganized in the 'postwar years to serve the idea and policy of bourgeois democracy and high-rate growth, that is rapid accumulation of capital. Therefore, the medical workers have been mobilized for it on the one hand, and on the other, made the objects of exploitation. The system of practice for the doctors has been used for "non-plaid" labour force designed to get young labour. As for the nurses, it may be said they have been the direct victim of the high-rate growth. At present the number of nurses needed is supposed to be 500,000, but the actual figure does not exceed 300,000, with a generally-known deficiency of 200,000. However, the qualified 'nurses number over 500,000 and there are at least more than 100,000 reserve nurses. This plainly shows that the nurses are doing hard work and get very low wages. The dearth of nurses may be said to be the consequence of politics. Inasmuch as the medical work itself is closely connected with

politics as we see, the role and working condition of the medical workers, too, can be said to be determined by politics, This fact is suggestive of the direction to be taken in the movement of the medical workers.

As present, the politics of Japan is drifting with the adhesive relations among Japan, south Korea and the United States, and in particular, the main political trend is towards the

fascistization and militarization for a new aggressive war against Korea.

Today when the capitalist system as a whole is facing a crisis, the imperialists are putting up a "peace signboard while stepping up aggression and war preparations behind the scene. How is this situation reflected in the medical field?

It is above all reflected in training "army surgeons." The establishment of medical colleges was not permitted for a long time under the pressure of the Japan Physicians' Association and other organizations but it was suddenly authorized from 1970. This is not because there is a doctor less district or the urban hospitals are short of doctors. These problems have been raised since long ago, but they have been neglected up to this date. The year 1970 marked a period in which the Japanese economy surpassed the home demand and at the same time her export to the United States came to a deadlock due to the latter's economic crisis. Under the circumstances Japan's monopoly capital tried to make a large-scale economic inroad into south Korea and southeast Asian countries. However, the peoples of these countries are highly vigilant over it, not forgetting even a while the bestial aggression of Japanese imperial-ism in the past. Therefore, it was impossible to make an open advance from the first. Some sorts of guide was necessary. And the medical branch was used as one of them. Establishment of new medical colleges, therefore, was a measure to meet the south Korean and southeast Asian demand for doctors; it was a stage of laying the foundation for aggression. There was little possibility for training the surgeons of the Self-Defence Forces at the national universities, so non-governmental col-

lieges were chosen for the purpose. Some of the newly authorized non-government medical colleges have close contacts with south Korea and southeast Asia. Thus, Japan is receiving foreign medical students or sending out doctors and nurses to south Korea and the southeast Asian region. They even include nurses of private hospitals.

What is more reactionary and dangerous is the establishment of "Defence" Medical University. This is not only aimed at training "army surgeons." It will inevitably lead to developing germ weapons, the weapons for an aggressive war. It may also lead to developing these weapons in place of US imperialism. And such militarization of the medical sphere is entirely designed for a new aggressive war against Korea.

The aggressive attitude towards other countries is manifested in harsh exploitation and plunder of the people at home. In the case of the medical workers, it is expressed in the "rationalization" of medical work. In particular, it aggravates the reduction of personnel and the practice of temporary employment of nurses. The number of full-time nurses has not grown. Instead, there are increasing numbers of nurses temporarily employed to impose hard labour and throw heavy responsibility on them while paying low wages. So their labour is getting intenser and their mental and physical sufferings are worsening. Therefore, the struggle of the

medical workers should be, among others, a struggle against Japanese militarism, a struggle to cut the dark relations of adhesion among Japan, "ROK" and the United States.

* * *

As can be seen above, the Juche idea affords a bright prospect for the medical and public health service, too.

Through the exposition of the truth that the popular masses are master and at the same time the motive force of the revolution and construction, it also made it possible to wage a struggle not with a very limited number of people but with

the strength of a greater number of workers and the broader sections of people. In particular, fully reflecting the aspiration and sentiments of the medical workers who regard man as the most precious being, it enables them to destroy the reactionary notion about sacred occupations and establish a proper class outlook. Also, by placing the medical and public health service in the service of the popular masses, the masters of society, it makes it possible to convert this service into a revolutionary one that provides physical guarantee for their independent and creative lives and builds up sound body a Communist should have.

Therefore, it is important, first of all, to give the utmost importance and priority to the work of popularizing the Juche idea among the wide sections of the medical workers. What is particularly important is to let them know the achievements made by the Juche-oriented medical and public health service. At the same time, it is necessary to lay bare the actual state of the dark relations of Japan-"ROK"-US adhesion and its reactionary nature and make the Juche idea the main political pillar in the medical workers' struggle, thereby effectuating various forms of struggle participated in by the broad segments of the popular masses.

ONLY CORRECTEST WAY TO UNITE PEOPLE'S GOVERNMENT AND POPULAR MASSES AS ONE

Takahashi Yuji

Emeritus Professor at Tokyo University, Japan

The grand Second Seven-Year Plan for the development of the national economy which has started from this year (1978) was adopted at the session of the Supreme People's Assembly of the Democratic People's Republic of Korea held in mid-December last year. In view of the brilliant achievements made over the past years it is almost sure that this plan, too, will be overfulfilled.

If only there is no external factor affecting the execution of the plan, I think, the Republic will be the first in the world to unfurl the banner of complete victory of socialism.

New Problem Raised

In his speech "Let Us Further Strengthen the People's Government" delivered at the SPA session President Kim Il Sung set the question of strengthening the people's government as a basic condition for the fulfilment of the Seven-Year Plan.

What way then did the President advance to strengthen the people's government? Strengthening the people's government through the thorough materialization of socialist democracy, genuine democracy—this is the essence of it; it is just an application of the Juche idea in this field.

President Kim Il Sung taught that true democracy means politics where the will of the working masses makes the state policy and everything is dedicated to their interests, and politics where the state formulates its policy in compliance with the will of the broad sections of the working masses including workers and peasants, carries it out in their interests, and provides them practically with genuine freedom and rights and a happy life.

We think such democracy has already been materialized in the main in the Republic. For otherwise, it would be impossible to work out all lines and policies so correctly in the Republic, make all its people display so great revolutionary enthusiasm and creative initiative and achieve

so miraculous successes in all social domains.

In his speech President Kim I1 Sung said:

"Socialist democracy effected in our country today is the best democracy that allows genuine freedom and rights extensively and practically for the masses of the working people in all spheres of state and social life."

The President also said:

"The masses of the working people who have become the genuine masters of the state and society are working with a high degree of independence and creativeness, and herein lie the great superiority of our socialist system and the definite guarantee of all our victories."

As can be seen in the above teachings, the new formulation of democracy by the President is based on the reality.

Original Theory on Eliminating Bureaucracy

Apart from the reality, President Kim Il Sung stressed the need to further strengthen socialist democracy as a way to consolidate the people's government and set it as an important future task to repudiate bureaucracy fundamentally opposed to democracy.

The essence of bureaucracy is a detachment from the popular masses and the lack of mass viewpoint. As history shows, in a socialist state, too, there is a possibility of bureaucracy appearing in various forms such as subjectivism, commandism, careerism and abuse of power.

Where bureaucracy flourishes, the interests of the state and people are infringed upon, people's independence, voluntary devotion, revolutionary enthusiasm and creativeness paralysed, and furthermore, democracy gradually blighted. It leads to alienating the people farther from the Party and the people's government. I think it is of important significance that President Kim Il Sung set forth again the task of eliminating bureaucracy prior to tackling the Second Seven-Year Plan.

Now let us see the way of eliminating bureaucracy put forward by President Kim Il Sung.

President Kim Il Sung said:

"The will and wishes of the popular masses represent the highest principles determining all the activities of the people's government. The people's government organs should keep in

touch with the masses, listen attentively to the opinions of the people and shape all policies in conformity with their requirements. Before adopting some decisions or giving directions, they must always go to the lower levels, study the actual conditions well, hold a good consultation with the masses, and make

the people's interests the first consideration in organizing and conducting all work....

"The functionaries of the people's government organs should on no account be bureaucrats who lord it over the people to issue orders and commands, nor should they be special beings detached from the masses. They should always live together with the people, eating and dressing alike, and be their partners through thick and thin. They should also listen to the voices of the people, satisfy their needs promptly, teach and learn from them, and educate them to rise up to carry out the revolutionary tasks. When they become one with the masses, working and living with them with one mind and one purpose, they will get better acquainted with the needs of the people and serve them more faithfully."

This remark denotes the very principle of the revolutionary mass line which has become a brilliant revolutionary tradition of the Workers' Party of Korea.

At the beginning of the 1960's President Kim Il Sung boldly applied this principle in the economic field, too, and created an entirely new socialist economic management system which has hitherto been developed and completed.

Explaining in his speech the significance of this principle in the sphere of the economy, President Kim Il Sung said:

"...The people's government organs should widely enlist the producer masses in economic management, go among them to mobilize their collective wisdom and creative enthusiasm for the solution of all problems."

I have 'long thought that only the mass line and leadership method based on it, of the Workers' Party of Korea which regards it as the supreme principle of its activities to steadily improve the material and cultural standards of the people (See Article 23 of the Constitution of the Republic) can eliminate bureaucracy and rally the working masses closely around the Party and the people's government, and can provide the basic conditions for uninterrupted miraculous successes by keeping up their high revolutionary enthusiasm and creativeness.

This superior traditional principle is now being effected newly and more thoroughly.

To eliminate bureaucracy and further strengthen the people's government by thoroughly

establishing democracy--herein lies the originality of President Kim Il Sung's theory.

A Methodology Indicative of the Highest Stage of Democracy

In his speech President Kim Il Sung hit back hard at the imperialists for clamouring about "democracy" and "defence of human rights" in disparagement of the socialist countries, and scathingly condemned it as "a shameless and ridiculous act."

Their mudslinging at socialist democracy is indeed an act of a thief raising a hue and cry. However, whether the present socialist democracy is fully perfect or not is another question.

It is true that democracy in socialist countries is now in the process of development and involves many problems.

Apart from the imperialists' slander, socialist democracy poses a matter of world-wide significance and this is a known fact.

Socialist countries, unlike capitalist countries, are basically provided with the political and economic conditions for defending the genuine freedom and rights and real interests of the working people. Nevertheless, they can hardly ever realize true democracy, giving rise to various negative practices.

Why? Isn't it due to bureaucracy which is difficult to be overcome? The reason may be the unsatisfactory progress of the ideological revolution among Party and state functionaries and the popular masses, and I think the factor hampering the victory of the ideological revolution is just bureaucracy.

To realize true democracy functionaries of the people's

government organs should go deep among the masses with a correct mass viewpoint and thoroughly and extensively conduct work with people in accordance with the Chongsan-ri method. I think there is no more superior method than this. This is the direct democracy of the highest stage. This is the only way to unite the people's government and the people as one and to strengthen the former up to the highest stage.

There is no doubt that the people's government thus to be further strengthened will push the Second Seven-Year Plan to a successful fulfilment.

NATIONAL AND INTERNATIONAL SIGNIFICANCE OF KOREA'S SOCIALIST CONSTITUTION

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Foreword

The Socialist Constitution of the Democratic People's Republic of Korea was adopted on December 27, 1972 at the First Session of the Fifth Supreme People's Assembly of the DPRK. In Korea this date has become Constitution Day, a red-letter day, which means that the occasion wrote a brilliant page in the history of the Republic. The enactment of the Socialist Constitution in Korea marked an event of weighty significance in the history of Constitutions of all other socialist countries, too.

I deem it meaningful to trace the course of the development of the Republic since the proclamation of the new Constitution and study a great influence this Constitution has exerted at home and abroad.

In the last few years many important events have taken place in the Republic, Japan and all other countries of the world: some countries have developed while some others have declined and fallen to effect a great change in the international balance of forces.

Here I should like to take a view of the development of the Republic in the past few years with particular accent on the Constitution.

Let me first study its significance in two aspects.

One is the national significance of the new Socialist Constitution. Here I should like to review what influence the Constitution has exerted on the state and the Korean people as the basic, supreme law of the state and how the system of the state structure formed under the new Constitution has propelled the state activities of the Republic, that is, what function the new Constitution has really performed under the socialist system of the Republic.

The other is the international significance of the new Constitution. It is related to how the new

Constitution has worked on international relations, how it was appreciated and what influence it has had on the world.

After studying these two aspects, I think, it is necessary to examine from the viewpoint of the Constitution the problem of north-south independent and peaceful reunification, the problem of greatest concern in Korea, in connection with the stand of the south Korean reactionaries who are hampering it.

Finally I am going to look into the prospects of the Republic which would advance confidently along the road indicated by the new Constitution and make a great headway under the guidance of the great leader President Kim Il Sung.

What should be stressed here particularly is that you should bear in mind the fact that the new Constitution is an embodiment of the Juche idea and accordingly the study of it is that of the Juche idea embodied in the (activities of the state and the people. Therefore, it is important to know the socialist system of the Republic and its function. You should remember this.

1. National Significance

It is necessary, first of all, to touch briefly on how the new Constitution came into being.

The initial Constitution of the Republic was adopted on September 8, 1948. It was an excellent Constitution which carried forward the revolutionary traditions of Korea and whose content of independent character adapted to the reality of the then Korea.

In the Fundamental Principles (Chapter 1), this Constitution deals with the problems of agrarian reform and protection of the private economy. In the system of state institutions it defines the Supreme People's Assembly as the supreme organ of power and the Cabinet as the supreme executive organ of the state power. General Kim I1 Sung was appointed as Premier of the Cabinet to continue to direct its work. The Constitution of 1948 was, so to speak, one enforced in the period of gradual transition to the socialist revolution.

More than 20 years elapsed thenceforth. This period witnessed wonderful historic events. Under the guidance of President Kim I1 Sung the Republic made an exceptional progress.

At the time of the Fatherland Liberation War the Korean people under the guidance of President Kim I1 Sung repulsed an all-out attack of the US imperialist aggression army which boasted of its being "strongest" in the world, and left a brilliant record in the world history of war.

What amazes us is the fact that the Republic went on with construction in all spheres of politics, economy and culture even in the raging flames of war when its all land was ravaged by indiscriminate, destructive activities of the US army. Kim Il Sung University, for one thing, remained open in the grim days of war. The construction of socialist foundations

started from 1953 when everything was reduced to ruins due to the indiscriminate bombing of the US imperialists. Then followed the Five-Year Plan from 1957. In the period of the Seven-Year Plan which started in 1961 full-scale socialist construction proceeded at such a high speed as to startle the world people.

It should be taken into account that the Republic owes all these achievements to President Kim Il Sung and his Juche idea, and that the Juche idea became all the more tangible, rich and comprehensive in the course of building socialism in all spheres of politics, economy and culture. The Chollima Movement, the Chongsan-ri spirit and Chongsan-ri method and the Taean work system [formulated in the 1972 Constitution were all created by President Kim Il Sung in the course of his on-the-spot guidance in that period.

A constitution does not come out of void, that is, out of abstract thinking. It is drawn up on the basis of the substantial materials gained by men through practice.

The Republic made a big stride in all realms thanks to the strenuous efforts of its entire people led by President Kim Il Sung. It was wonderful.

Enacting the 1972 Constitution, President Kim I1 Sung said in his speech Let Us Further Strengthen the Socialist Sys tern of Our Country:

"During these years there has really been a great transformation in this country and epoch-making changes have taken place in the political, economic and cultural spheres of our people's life.

"Our realities today urgently demand the establishment of a new Socialist Constitution to consolidate legally the tremendous achievements of our people in the socialist revolution and building of socialism and to lay down the principles of the political, economic and cultural features of socialist society."

As President Kim Il Sung said, the reality urgently demanded the establishment of a new Socialist Constitution. While the 1948 Constitution was the basic constitution for the period of transition to socialism, the 1972 Constitution is one

for the period of the all-out building of socialism in the stage where there has already been built fine socialism free from class antagonism and exploitation and oppression of man by man.

The Juche idea is fully manifested in every line of the new Constitution of 1972. Woven throughout with the Juche idea the new Constitution is unprecedented in the constitutional history of the world.

Now let me study what vitality this Juche Constitution has displayed on a nationwide scale in a few years following its establishment and proclamation and what influence it has exerted on the state activity and socio-political life of the Republic and on the life of the popular masses and individuals in the respective fields of. politics economy and culture. I'm going to touch mainly on Chapters 1, 2, 3 of the Constitution, including the system of state institutions in politics.

(1) Political Significance of the Constitution

Article 4 of the Constitution stipulates that the state is guided in its activity by the Juche idea. The Juche idea is Marxism-Leninism creatively applied to the reality of Korea. It is none other than President Kim I1 Sung who created and developed a new theory by creatively applying Marxism-Leninism to realities. The new Constitution, therefore, is most unique among the world constitutions. This has been clearly demonstrated in the political life of Korea which is developing by leaps and bounds.

What is most important in the 'sphere of politics is that the system of state institutions is in perfect order from the Centre to the locality and the state performs its function effectively and smoothly. And the central state structure is split into the supreme power organ and its administrative executive organ. It

is also made clear that the President of the Republic is the supreme leader of all this system.

The supreme power organ is the Supreme People's Assembly which regularly meets as provided for in the Constitution.

The general principles are stipulated in Politics, Chapter 1 of the Constitution.

As I spoke much of it before, I should like to deal with only two points here.

Firstly, "The State accelerates socialist construction to the maximum by constantly developing

the Chollima Movement in depth and breadth." This is now being put into practice.

Secondly, "The law of the Democratic People's Republic of Korea reflects the will and interests of the workers, peasants and other working people, and it is consciously observed by all State organs, enterprises, social cooperative organizations and citizens."

The Republic has enacted and proclaimed some important laws in the past as important measures to defend the Socialist Constitution and the socialist system. The laws formulated the above systems.

(2) Economic Significance of the Constitution

The Republic had been building an independent national economy at an amazingly high speed before the enactment of the new Constitution. Article 24 of the Constitution declares the successful accomplishment in the Republic of the historic task of industrialization. Now the state has set forth the task to consolidate and develop this success and further strengthen the material and technical foundations of socialism. Article 25 of the Constitution defines it as the task of the technical revolution to eliminate the distinctions between heavy and light labour and between agricultural and industrial labour, free the working people from arduous labour and gradually narrowdown the difference between physical and mental labour. This was the specified task of the Six-Year Plan which started from 1971. Vigorous efforts were made to hit this target and great successes achieved.

In the Republic the Six-Year Plan for national economic development was fulfilled in terms of the grass industrial output value one year and four months earlier in 1975 before the 30th anniversary of the founding of the Workers' Party of Korea. Only steel and cement output was little short of their targets. But it was reported that these two heights, too, were completely scaled by the end of 1976.

The law on the complete abolition of taxation was proclaimed in March 1974. This was an event of historic significance.

The Republic has made public the Second Seven-Year National Economic Development Plan for 1978-1984. They say this plan envisages the double growth of the major industrial output.

It should be noted here that this Seven-Year Plan will not be accomplished easily of its own accord. Various hardships may crop up in the way of socialist construction. This calls for creative initiative and revolutionary zeal to pave the way ahead. It needs to reject indolence, take things cooly, remove obstacles and display initiative and enthusiasm.
The laws enacted and administered in the past five years in the field of the economy are firstly the law on the abolishment of taxation proclaimed at the Supreme People's Assembly session in March 1974 and secondly the land law proclaimed in April 1977. The Republic enforced the

agrarian reform thoroughly right after liberation. It got down to agricultural cooperativization after the Fatherland Liberation War and completed it by August 1958. In February 1964 it published the theses on the socialist rural question which treated the problem of thoroughly carrying out the three revolutions in the country-side and that of establishing the complete sway of all-people ownership. On this basis, it proclaimed the land law.
Private ownership of land is taboo. Only the state and co-

operative organizations are allowed to own land. The general plan of land development involves all forests, rivers, lakes, underground resources and even communication and transport.

(3) Cultural-Educational Significance of the Constitution

The Juche idea defines man as the master of nature and society, as the basic factor which decides everything. Accordingly it is an important task to educate and remold man along communist lines and rapidly develop science and technology, literature and art.

Article 39 of the Constitution reads:

"The State carries into effect the principles of socialist pedagogy and brings up the rising generation to be steadfast revolutionaries who fight for society and the people, to be men of a new communist mould who are knowledgeable, virtuous and healthy."

And Article 43 stipulates:

"The State gives all children a compulsory one-year preschool education.

"The State brings up all children of preschool age in creches and kindergartens at State and public expense."

Article 41 stipulates the introduction of the universal compulsory ten-year senior middle school education. The universal compulsory eleven-year education began to be introduced by degrees from September 1972 and was accomplished in 1975.

Now let me review the successes achieved in this field following the enactment of the Constitution.

For one thing, there is the law on the nursing and upbringing of children which was published in April 1976. It is the legal fixation of the principles and demand of nursing and upbringing of children on the basis of the socialist pedagogy formulated by President Kim Il Sung. So,

attention should be directed to the constitutional spirit fully expressed in this law.

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It is, I should say, a flawless Juche-oriented law of nursing and upbringing children. Hence, it has many terms used in the Constitution.

President Kim Il Sung said that in Korea where children and students hold more than half of the population it is a heavy burden to bring them up at state expense but great strength is being exerted for their sake because they are the future pillar of the country.

The Theses on Socialist Education adopted on September 5, 1977 at the 14th Plenary Meeting of the Fifth Central Committee of the Workers' Party of Korea can be cited as another instance, though it is not a law. We have to make a deep study of this theses which applies the Juche idea in the sphere of education.

I was deeply impressed, among others, by the following two propositions in the theses:

"What is important in establishing Juche in education is to creatively solve all problems in educational work from an independent position."

"In order to establish Juche in education the main emphasis should be put on things of one's own country in instruction and people should be taught to be acquainted well with things of their own."

Thus, the Republic has made a big stride forward these years in the sphere of education and culture.

As we have viewed from three aspects the successes of the Republic after the enactment and proclamation of the new Constitution, the Constitution, we can say, has greatly helped accelerate the socialist revolution and socialist construction in Korea. This shows that the new Constitution is consistent with every condition of the northern half of the Republic at the present stage.

However proper and excellent a Constitution may be, it will remain a meaningless document unless its executors—the leader, leading cadres and people—administer it correctly with one mind and one will. The people of the Republic have striven

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to make the Constitution realistic, having all their activities geared to it. This proves the vitality of the Riche Constitution, the Kimilsungist Constitution.

The above is my comment on the national significance of the new Constitution,

2. International Significance

Since the Republic has made a great progress these years as pointed out above, its international position has naturally risen very high. This shows the superiority of its socialist system, that is, its new Constitution.

Now let us observe it in two aspects. One is the leaping advance of the Republic in its external relationship and the other is the problem of the Socialist Constitution and Korea's reunification.

(1) Leaping Advance in External Relationship

Very remarkable is the progress the Republic has made these years in this sphere.

Firstly, the number of the countries it has formed diplomatic relations with has grown. By the year 1977 following the enactment of the Constitution 47 countries newly entered into diplomatic relations with the Republic, bringing the total number to 94 or twice as many as in 1972.

Secondly, the leaders of many foreign countries including heads of states paid visits to the Republic. Needless to say, this acquires an important international significance.

In the last five years the Republic played host to many heads of states. The year 1977 was particularly conspicuous.

Thirdly, there were international meetings including lawyers' in connection with the Korean question.

What merits special attention here is the Fourth Summit Conference of Non-aligned Countries held in Algeria in September 1973. It supported the Republic's policy of independent, peaceful reunification while vetoing the proposal of the US and the Pak regime under its wing for simultaneous entry of the north and south into, the UN.

The year 1975 was marked by the historic visits of President Kim Il Sung to foreign countries.

The Foreign Ministers Conference of Non-aligned Countries held in Lima, capital of Peru, in August that year admitted the Republic to its full-fledged membership. And the World Lawyers Conference was held in Dimashq of Syria in October with the purpose of forcing the US army out of south Korea and supporting the Korean people's struggle for the independent, peaceful reunification of the country. On its initiative the International Lawyers Committee was formed

in Paris in October 1976. In December that year the 30th Session of the UN General Assembly adopted a resolution on the Korean question supporting for the first time in its history the position of the Republic. It was a historic event. And what calls for attention is the adoption of a resolution demanding the dissolution of the "United Nations Command" and the withdrawal of foreign troops in south Korea, particularly that of the US army wearing the cap of the UN force.

In the international political life, the third world is daily growing in strength, the influence of conferences of non-aligned countries prevailing gradually over imperialism
.
At his talk with President Tito President Kim I1 Sung exchanged views on increasing the role of the conference of non-aligned countries and 'put forward the basic principles of which President Tito fully approved.

President Kim Il Sung's basic stand concerning the non-alignment movement is that in order to smash the imperialist policy of alienating and splitting this movement it is imperative

to solve all problems by way of consultation on the principle of organically combining the universal interests of this movement with national interests and on this basis strengthening solidarity. This basic principle is and will be of very great significance.

Fourthly, President Kim Il Sung visited a number of countries.

Between April and June 1975 President Kim I1 Sung paid visits to China, Mauritania, Romania, Algeria, Bulgaria and Yugoslavia to reap great results.

In China which is in close terms with the Republic the whale country turned out to welcome President Kim I1 Sung. There was an exchange of views on important practical problems in political, economic and other spheres.

In other countries too, the President was accorded a hearty welcome, official and popular, arousing the incomparably deep feelings of amity and respect toward the Republic.

These are the successes attained in the external field.

(2) Korea's Reunification Provided for in Article 5 of the Constitution, and Conclusion

Article 5 of the Constitution reads:

"The Democratic People's Republic of Korea strives to achieve the complete victory of socialism in the northern half, drive out foreign forces on a national scale, reunify the country

peacefully on a democratic basis and attain complete national independence."

This was not stipulated in the 1948 Constitution because it was unnecessary in the then Korea. That Constitution assumed an all-Korea character. But, the 1972 Constitution included it as Korea remained divided into the north and south owing to the US and its puppets.

The world trend is landing the US and the "ROK" in ever

greater isolation, giving a severe jolt to their relations.

The US complains that the third world runs things "as it pleases." It withdrew from the International Labour Organization, one of the United Nations Organizations. This has made the US-"ROK" adhesion a matter of world concern.

Students and democratic personages of the religious circle in south Korea rose in a fight at the risk of their lives. They published declarations for democratic struggle against the Yushin dictatorship of the Pak regime. The recent exile statement of former Foreign Minister Choe Dok Sin further shook the Pak regime.

The present north-south situation prevailing in the Korean peninsula really reminds one of the difference between hell and paradise, between dark and light. It finds vivid expression in their Constitutions,, too.

The so-called Yushin Constitution or the "Korean Democratic Constitution" whose publication was nearly concordant with the 1972 Constitution of the Republic was railroaded through the National Assembly despite a strong opposition that arose from the start of its frame-up.

I never thought the Pak regime would misuse even the right of emergency measure provided for in the "Yushin Constitution" in order to suppress the anti-constitution movement. In the wake of my visit to Korea in the autumn of 1973, I wrote that the Constitution of that kind was dangerous and bound to be used as a tool of fascist dictatorship. It was verified much faster than I expected. A movement was mounted against that fascist Constitution and the repressive measures taken revealing its perilous nature ever more glaringly. It was beyond my imagination and roused my bile.

Will this situation last long? No, it won't, I suppose. The international situation changes without letup. The Pak regime looks stabilized for a while only to fall into a state of constant instability. It will finally collapse.

The fundamental spirit of the Juche idea that man is the master of everything and decides everything will never tolerate

the extension of such a situation where the arrogant dictators rule supreme and trample down everything, I think.

I am firmly convinced that the future belongs to the Juche Constitution while the "Yushin Constitution" is hopeless.

KIMILSUNGISM SHOWING THE WAY FOR THE DEVELOPMENT OF WORLD HISTORY AND THE THREE-REVOLUTION LINE

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The whole system of Kimilsungism based on the Juche idea fathered by great President Kim I1 Sung and on its philosophical theory marks the highest level in the theoretical history of social science and the history of thought.

The reason for this is to be given as follows: Marx developed Utopian theory on socialism and communism into science. Lenin led the socialist revolution to victory for the first time in history sixty years ago, and thus translated the scientific theory into historical reality. Kimilsungism carried forward the great successes achieved by Marx and Lenin. Further, it greatly developed the Marxist-Leninist ideology and theory into an integral system of ideology, theory and method of scientific communism and enriched them to meet the demands of the age when the popular masses have become masters, beating down moribund capitalism and imperialism, the age when the Communists and the masses of the people in each country are independently taking part in world revolution in keeping with the actual conditions of each country and nation and the age when the building of socialism and communism is progressing in reality.

Kimilsungism, first, remarkably developed the scientific

theory of communism under the system based on the philosophical theory of the Juche idea that man is the most powerful being; !second, !implanted the principles of national independence and self-support in the Marxist-Leninist system; third, established an integral system of ideology, theory and method for the first time in the history of human thought, which helps fulfil the principal tasks that the countries where the working class has seized power and their parties, working class and working people must carry out in the building of socialism and communism and in the revolution.

The "Theses on Socialist Education" published recently is also one of its fresh great successes.

I am going to speak about the three revolutions, the basic revolutionary strategy after the establishment of the socialist system, which belong to the third section in the system of Kimilsungism.

1. Socialism and the Three Revolutions

The working class and other sections of the popular masses are confronted with a new task of fighting for complete victory of socialism and for communism, after they have destroyed the system of exploitation by capitalism and imperialism, come to power and established socialist system. The struggle aims to transform all members of society into communist-type men and develop the productive forces to such a high extent as to permit distribution according to their needs. In other words, it is the struggle to capture the ideological and material fortresses on the way to communism.

The struggle, accordingly, involves all the ideological, economic, technical, cultural and educational domains in content and scope.

President Kim Il Sung perspicuously formulated for the

first time in history that after the establishment of socialist system the struggle takes the form of ideological, technical and cultural revolutions. In other words, as he said, the three revolutions are the main contents and concrete methods of the revolution and the tasks of the continued revolution the party, stale and all the people including the workers most carry out offer the establishment of the socialist system.

I) President Kim Il Sung attaches the greatest importance to the ideological revolution of the three revolutions. Because the primary task to make communism reality is to remould all members of society to be men of communist type and because "in essence, the transformation of man means the remoulding of his thinking."

President Kim Il Sung taught:

"The ideological consciousness of a man decides his worth and conditions all his activities. The role of ideological consciousness increases as socialist and communist construction progresses and the level of ideological consciousness of the working masses rises."

His explanation of the content of the ideological revolution is that the Party members and working people should be armed firmly with the philosophical principle of the Juche idea that man is master of everything and decides everything, that they should be made to possess the idea of devotedly working, learning and living on the collectivist principles for the people and for the building of communism and that all people should have the noble ideological consciousness, that is, the spirit of loving work and making it first and foremost pleasure of creation in life.

Next, the fundamental methods for the ideological revolution are most systematically specified

in the "Theses on Socialist Education" authored by great President Kim Il Sung.

President Kim Il Sung has taught:

"Socialist education, therefore, should naturally be the process of the ideological revolution to revolutionize and working-classize men. In socialist education the main emphasis

should be laid on ideological education and the chief efforts should be directed to arming people with communist ideas. The content and method of socialist education should be geared to the purpose of revolutionizing and working-classizing people, and all conditions and means of education should tend to the remoulding of their thinking."

He further taught:

"Revolutionization and working-classization of men is a legitimate demand of the building of socialism and communism, and a basic revolutionary task confronting the Party and state of the working class in the period of transition from capitalism to socialism."

Even after the establishment of the socialist system the survivals of outworn ideas persist in the minds of the people for a long time and the ideological and cultural infiltration of imperialism continues. Without the struggle to revolutionize and' working-classize the people it is impossible to rid their minds of the survivals of old ideas and to prevent the ideological and cultural infiltration of imperialism. Only by success-fully carrying out the ideological revolution, that is, the struggle to revolutionize and working-classize the people is it possible to defend the revolutionary gains and succeed in the building of socialism and communism.

2) The second revolution of the three revolutions is the technical revolution.

In order to achieve the complete victory of socialism and build communism it is necessary to carry out the technical revolution and develop the productive forces to occupy the material fortress.

The aim of the technical revolution is to eliminate the essential difference in labour and free the working people from arduous labour. In other words, it is to further advance the revolution, root out the essential difference in labour, the hangover from the old society, and extricate the working people freed from exploitation and oppression even from the fetters of nature.

President Kim Il Sung made clear that the essence of the technical revolution is not simply to increase productivity by developing technology but to liberate people.

This can be seen clearly from the fact that in the Democratic People's Republic of Korea where the socialist industrialization was realized the three main tasks of the technical revolution were set forth; first, to narrow down the difference between heavy and light labour, and completely eliminate heat-affected labour and harmful labour by accelerating mechanization, semi-automation and automation; second, to markedly obliterate the distinction between agricultural and 'industrial work; third, to free the women from the heavy burden of household chores.

The technical revolution is a struggle against the remnants of old society, against the threat of nature; it is the major task and content of the continued revolution that must be carried out after the seizure of power, the establishment of the socialist system and accomplishment of socialist industrialization

One of the major points specified in the "Theses on Socialist Education" is that the education for raising the scientific and technical level of the working people or the popular masses is important in stepping up the technical revolution. When the working people reach a higher scientific and technological level and acquire the knowledge about factories and other enterprises as a whole plus technical know-how, they can have the joy of independence and creativity as genuine masters of production. In reality, as seen from the Taean work system introduced in the DPRK, the democratic principle is observed in the industrial management, that is, the masses of workers take part in factory management, thereby giving play to the strength and creativity as masters of their factories.

This is another proof that emancipation of workers in labour—one of the aims of technical revolution—is being realized. The problem of workers' participation in factory management is the problem which has been pending since the Russian revolution. It is one of the important problems that have to be

solved under socialist system. It is necessary to note that this problem has been basically solved in the DPRK under the personal on-the-spot guidance of President Kim Il Sung, I believe.

3) The third revolution of the three revolutions is the cultural revolution.

For the complete victory of socialism and the building of communism it is also important to carry out the cultural revolution of comprehensive and general nature. Otherwise, it is impossible to rear all menthols of society to be the versatilely developed communist-type men of lofty moral qualities. The cultural revolution is quite an important revolutionary task that should be carried out in order to train people of primitive or wild nature to be Juche-type men, the most powerful, precious being that has independence and creativity, and to make the ideological and technical revolutions success and lay the mass basis of whole society.

The first content of the cultural revolution is the educational work. In particular, socialist

education is the first process of rearing the rising generation into men of communist type and is important in carrying forward the revolutionary traditions generation after generation.

The "Theses on Socialist Education" is an encyclopedic literature on educational theory and educational practice which contains the theories and methods of socialist education in all domains of education—rearing of Communists of Juche type, universal compulsory education, a higher education and adult education.

It can safely be said that the "Theses on Socialist Education" authored by President Kim Il Sung stands as an admirable landmark in the history of social revolution, and the educational history for all ages.

What is also noteworthy in the cultural revolution is the original policy of the intellectualization of the whole of society. The intellectualization of the whole of society means training all members of society, following their working-classization, to be fully developed Communists of Juche type with the educational,

intellectual, technical and cultural standards of the university graduate.

In his "Theses on Socialist Education" great President Kim Il Sung proposed the concrete methods of the intellectualization as follows:

"Intellectualization of the whole society can be realized only when all members of society study in some kind of higher educational institution. For this, higher education, too, should be made compulsory. Only when even higher education is made compulsory will the universal compulsory education system, as a socialist educational system, be perfected.

"For the present we should make preparations for the introduction of compulsory higher education while making efforts to successfully ensure universal 11-year compulsory education. And at a certain stage in the future, we should expand higher educational institutions in a big way and gradually go over to the introduction of compulsory higher education. In increasing the higher educational institutions, the main stress should be laid on the expansion and development of the study-while-working educational system. Then we should see to it that higher education is given to all youths who have received universal 11-year compulsory education, without adversely affecting the labour front of socialist construction.

"In order to ensure greater success in universal compulsory education, the educational institutions should be distributed to different areas in a rational way. To correctly distribute educational institutions regionally is of great significance in vigorously pushing ahead with the ideological, technical and cultural revolutions on a nationwide scale, reducing the differences between town and country and developing all regions of the country in a proportionate way."

The Theses points out that it can be said that the task of cultural revolution is finally accomplished only when the difference between mental and physical work, one of the essential differences remaining even under socialist system, is eliminated.

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President Kim Il Sung established the basic policy of solving this problem through the three revolutions and education, the strategic main link in the chain of those revolutions.

What should be especially stressed in the present-day Korean culture is the policy of building socialist national culture by properly preserving the peculiarities of the Korean nation and critically assimilating the contemporary culture.

4) In the line of the three revolutions President Kim Il Sung set before the working people for the first time in history the very comprehensive, systematic and concrete tasks of the continued revolution to be carried out after the establishment of the socialist system.

Particularly noteworthy is that he clarified the essence, tasks, concrete contents of the three revolutions, ideological, technical and cultural, and the ways for their implementation, all of which had remained ambiguous till then.

The great President gives detailed explanation of the mutual relations between ideological, technical and cultural revolutions, nature of contemporary socialism and its historical peculiarities also to the people of those countries where the working people have not yet come to power like us.

Noting that the strengthening of the Party and development of Party work are an important condition for carrying out the three revolutions especially as continued revolution following the establishment of socialist system and that it is a general principle in any revolution, the great President declared that the Party should be reinforced organizationally and ideologically and the cadres in particular should study harder than anyone else. Further, he emphasized that in order to improve the method of Party work it is necessary to know how to guide the masses and acquire even the art of leadership and that the cadres should set examples in implementing the mass line as the anti-Japanese guerrillas did. I consider that the revolutionary mass line followed by the Workers' Party of Korea is a tradition emanating from the historical accumulation in the years of the anti-Japanese armed struggle in which

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the Party was built with the popular masses as its foundation and that it is typically explained in the intelligible writings and words of President Kim Il Sung. I know that it finds eloquent expression in the modesty of cadres of the Workers' Party of Korea. Nonetheless, it is pointed out that the Party should refrain from doing the work of managing staff and thoroughly overcome the administrative method of work (bureaucratism) at that stage of the revolution.

This is quite important to us.

2. Historical Necessity of the Three Revolutions

At the Meeting of Active Industrial Workers held in 1975 President Kim 11 Sung made clear that the following three factors are the historical necessity of the three revolutions:

Firstly, the struggle must be unfolded to carry out the three revolutions purposefully even after freedom from the domination of imperialism and the establishment of the socialist system, because socialism and communism cannot be built without continued revolution; secondly, the countries, former colonies or semi-colonies which did not make the bourgeois revolution, the Industrial Revolution, must make efforts for the three revolutions, because they lag behind in terms of ideology, technology and culture; thirdly, the three revolutions must he made because capitalism and imperialism still remain in the world. President Kim Il Sung pointed out that the three revolutions are all the more urgently needed for the building of social-ism and communism particularly because the landlord-capitalist system remains intact in the south and the US imperialists and the Japanese reactionary forces are entrenched there and subversive activities are carried on against the northern half of the Republic even more viciously. This is more realistic factor in carrying out the three revolutions with greater vigour for the purpose.

3. Universality of the Three Revolutions

The original line of the three revolutions advanced by President Kim Il Sung is universal in every respect not Only to the Democratic People's Republic of Korea and the third world countries, former colonies and semi-colonies, but also to the working class in the developed capitalist, imperialist countries, because they will have to carry it out in the future.

The reason is that in the present era, the stage of imperial-ism, the developed capitalist countries have decadent culture, egoism, fascism and all the other harmful ideas because of their corruption and parasitism.

It is irrefutable that in case the working class seizes power and establishes the socialist system in these countries the ideological and cultural revolutions will be raised as the serious fighting tasks over a comparatively long period. The technical revolution will also be inevitable though it will be carried on in somewhat different form. This is because, for instance, the high level of technology in the developed countries more often than not ignores the safety of workers in factories and causes the industrial pollution inimical to the health and lives of local population.

Present technological level is the historical heritage to some extent and serves as a basis for further development but provides no protection for health and lives of the workers. I think this is a true picture as seen in the case of Japan.

President Kim Il Sung's line of the three revolutions is of epochal significance also in the theoretical development of social science and in the history of social thought.

For example, the argument that "when the social system changes man will change of himself" has so far prevailed as the main trend in Japan. But it is one-sided. Only the ideological

and cultural revolutions are of decisive significance in man's remoulding.

In his "Theses on Socialist Education" President Kim Il Sung fully proved that education carries out this task.

The theory that "existence governs consciousness," needless to say, can not be denied completely. The class spirit and organizational spirit of the working class show this. It is, however, true that the revolutionization of members of the whole society and their rearing into Communists cannot be realized automatically simply because of the establishment of socialist system.

In his line of the three revolutions and his "Theses on Socialist Education" President Kim Il Sung gave a full scientific exposition of the question of human emancipation in social science for the first time. The universal significance of the theory of the three revolutions is also clear in this point.

Here is one point that should be mentioned in this connection. It is the historical limitation of the theory of Marx on revolution and man's transformation. The Marxist-Leninist doctrine is the theory of scientific communism. So, it can be said that at present we have the task of surmounting the limitation of Marx's theory and developing it.

Marx thought that the people would be remoulded and reared into revolutionaries before power is seized. Taking this into account, it is clear that President Kim Il Sung's theory on the three revolutions has overcome the historical limitation of Marx's theory and creatively developed Marxism-Leninism indeed. But I do not mean that Marxism-Leninism became a thing of the past. On the contrary, Marxism-Leninism has been further developed by Kimilsungism, I believe.

4. The Three-revolutions-team Movement

Dispatched to factories and cooperative farms, the team consisting mainly of scientists, technicians and young intellectuals played a big role in vigorously promoting the three revolutions.

The leadership art of President Kim Il Sung was very admirable in this too.

President Kim Il Sung taught the members of the teams who were being sent out.

"We told...that the object of their struggle was by no means the cadres themselves, but their old ideas such as conservatism, empiricism, bureaucratism, and that, therefore, they should respect and support them even when they struggle uncompromisingly against their old ideas."

In the former days one or two instructors had been sent to factories. Now, as many as 20 or 30 people, some 50 for big ones, were sent to factories, where they themselves got the firsthand knowledge about the shortcomings at the production sites and took measures to improve the work, and scored many successes in the technical revolution, too. As for the ideological revolution in particular, the results of the three-revolutions team movement were highly estimated: first, the Party and state organs were strengthened and the basic organizations of the Party consolidated; second, the Party members and working people were revolutionized; third, the working people came to love work and treasure the state properties; fourth, the survivals of all descriptions of old ideas including mysticism in technique, conservatism and empiricism and revisionist, capitalist and feudal Confucian ideas were eliminated to considerable extent; fifth, bitter ideological struggle was waged against the bureaucratic, subjective, expediential and formalistic style of

work. Further, the young intellectuals who participated in the three-revolutions-team movement themselves were revolutionized and working-classized. This was also appreciated as a precious success.

In view of such experience President Kim Il Sung taught in his "Theses on Socialist Education":

"Particularly important in the college and university students' socio-political activities is to lead them to take an active part in the three-revolutions-team movement. We must ensure their participation in this movement in a planned way, so that they will actively help the carrying out of the ideological, technical and cultural revolutions and thereby further temper themselves politically and ideologically."

I came to realize that the "Theses on Socialist Education," far from being an armchair argument,

is the fruition of the educational practice that has been followed by President Kim II Sung for a long time since the days of the anti-Japanese revolutionary struggle.
The theory of the three revolutions, the strategic line after the establishment of the socialist system, brilliantly embodies the methodology of Juche—to train man to be the most powerful being and carry out the revolution and construction by enhancing his role—which is based on the philosophical principle that man is the master of everything and decides everything, the principle which constitutes the whole system and content of Kimilsungism.

In the carrying out of the three revolutions, the strategic line of the building of socialism and communism, the key to the solution of all problems, is to rear man to be the more powerful being.

In this sense, the recent publication of the ''Theses on Socialist Education" by great President Kim II Sung is, indeed, a historic event of epoch-making significance in the development of the theory of scientific communism.
In his immortal "Theses on Socialist Education," great

President Kim Il Sung crystallized the richest and invaluable experience gained and achievements made by applying the Juche idea in the endeavour to transform men into Communists, and completed in an all-round way the theory and method for rearing the popular masses into the most powerful, precious beings in the world and into the genuine masters of nature and society.

Respected and beloved President Kim Il Sung's ''Theses on Socialist Education" is a great encyclopedia of communist education which gives perfect answers to all the theoretical and practical questions raised in training all the people in socialist society to be independent and creative, powerful beings, versatilely developed Communists. It is a great revolutionary programme for education which the Party and state of the working class should carry into practice without fail in the building of socialism and communism.

This outstanding document provided the revolutionary working class with the most important revolutionary weapon that will enable them to discharge their historic mission with success and mankind to realize the ideal of training versatilely developed men.

President Kim Il Sung said:

"Man's independent consciousness and creative ability are not born. No man possesses ideology and knowledge from birth. Through education man acquires an independent ideology and the knowledge of nature and society, and cultivates the creative ability to recognize and alter the world."

These words give great encouragement to the workers and other working people in the world

who are oppressed and maltreated.

I wish a long life in good health to respected and beloved President Kim II Sung who fathered the immortal Juche idea showing the way for the development of world history and leads the age of independence.

PRESIDENT KIM Il SUNG'S THEORY ON WORLD REVOLITTION

Sand Kaaki

Vice-Chairman of the "Translation and Publication Committee of Comrade Kim Il Sung's Works" in Lebanon

President Kim Il Sung's theory on the world revolution occupies a special place in his revolutionary idea.

The system of the great, scientific and revolutionary Kimilsungism with the creative Juche idea as the kernel is the most profound and richest theoretical and practical, ideological system ever known in human history.

This scientific and integral system came into being as a reflection of the requirement of a new era, especially the demand of the world revolutionary movement in our age, the age of independence and independent development in which social-ism has emerged victorious and imperialism is collapsing.

At the same time, it is a perfect system for the world, which embraces all problems in all realms without exception.

Here we should like only to point out that President Kim Il Sung's theory on the world revolution, which gives an exposition of the characteristics of -our times, the strategy of imperialism and its essence, the process of development of the international communist movement, the world labour movement, and the national-liberation movement, the correlations between the strategic and tactical problems of a national rev-

olution and those of the world revolution, occupies an outstanding and important place in the system of Kimilsungism.

President Kim Il Sung regarded the Korean revolution as an inseparable part of the world revolution.

For over 50 years since he took the road of revolution President Kim Il Sung devoted all his energy to the development of the Korean revolution and the world revolutionary movement and made a great contribution, enriching the ideological and theoretical treasure house of this field.

Today the world revolution has entered an entirely new stage of development. Our age presents before the international communist movement a lot of new problems such as the problem as to how to sweep imperialism off the surface of the globe and achieve ultimate victory, of the world revolution.

Mapping out of a correct strategy and tactics for the world revolution poses as the most urgent requirement of the inter-national communist movement, world labour movement and anti-imperialist, national-liberation movement.

The great revolutionary leader President Kim Il Sung, a brilliant thinker and theoretician, had a deep insight into the characteristic features of our times and made a clear-cut analysis of the historical experience of the world revolutionary movement and, on this basis, gave correct scientific answers to practical problems arising in this revolution. Needless to say, the founders of Marxism-Leninism made clear that the world-wide victory of socialism and communism is not only possible but also inevitable.

However, due to the limitations of the age in which they lived, they failed to give answer to the strategic and tactical problems of the world revolution in the age in which the socialist system has been established on a world-wide scale and colonialism and imperialism are in the process of complete collapse.

These problems remained unsolved until President Kim Il Sung enunciated a correct revolutionary theory and

expounded correct strategy and tactics for the ultimate victory of revolution on a world-wide scale.

The theory on the world revolution, its strategy and tactics advanced by President Kim Il Sung hold a very important place in the development of the world's revolutionary theory today.

They provide an invincible weapon for securing victory of the world revolution and tiding over all kinds of hardships and trials with which world revolution is confronted due to the emergence of revisionism and opportunism within the inter-national communist movement. Basing himself on the creative Juche idea, President Kim Il Sung created a brilliant theory on the world revolution.

The world revolution is in essence an issue related to right to self-determination and to the revolutionary struggle of the working class and working people to eliminate all kinds of exploitation and oppression and national and international inequality and provide all the people of the word with dignified, independent and creative life.

As is generally known, all this constitutes the crucial kernel of the requirements of President

Kim Il Sung's Juche idea.

I f the problems of national liberation, class liberation and socialist construction are, in general, related to the conditions of victory of a revolution on a national scale, the problems of the world revolution are related to the conditions of victory of a revolution on a world-wide scale.

Revolution in each country is organically linked with the world revolution and, consequently, the world revolution is inconceivable apart from the revolution in each country.

The theory on the world revolution, therefore, is founded not on a certain country but on conditions, tasks and strategic and tactical lines for victory of the revolution in each country.

I however, the theory on the world revolution is not a simple review of problems raised by the revolution in each country or a conclusion drawn from it.

The theory on the world revolution differs from the theory

on the social revolution on a national scale in that it generally defines the position and role of various revolutionary forces and the legal norms of the international relations, and expounds the theory, strategical and tactical lines for accomplishing the cause of the world revolution and the ways to achieving them.

The revolutionary theory which gives scientific answers to all the wider and complex problems arising in the carrying out of the world revolution today, was advanced and further developed brilliantly by President Kim Il Sung, the distinguished leader of the Korean people and the international working class.

The Marxist theory on the world revolution appeared in the period in which capitalism developed comparatively.

The Leninist theory on the world revolution came into being when capitalism entered the stage of imperialism its highest stage, and the proletarian revolution was put on the order of the day.

In other words, proceeding from their similar understanding of and thought on the world working class, the Marxist classics recognized the need for the simultaneous, world-wide proletarian revolution.

Lenin also made a clear-cut analysis of the inevitable law governing the spontaneous and uneven development of capitalism, and, on this basis, reached the conviction that revolution can emerge victorious in one or several countries. It is evident from this that Leninism attached a great importance to the role of the national-liberation movement.

Meanwhile, the preceding classics of Marxism-Leninism advocated the necessity of an international centre for the world revolution. Their stand was logical in a way under historic conditions of that time.

But today things are quite different and a great change has taken place in the social and historical conditions of the development of the world revolutionary movement.

As President Kim Il Sung has taught, ours is an age of independence, the age of great change in which the new-emerging

forces are entering the international arena as complete master of their destiny.

The exploited and oppressed people who suffered from imperialist tyranny and colonialist plunder for a long time, have waged a valorous struggle for freedom, liberation and national independence. Thus in our age once slighted and maltreated people have emerged as master on the stage of history.

Another important characteristic of our age is that all the peoples have come to carry out the revolution in their country on their own responsibility, which has further raised the role of the national contingents in the world revolutionary movement.
In a word, ours is an age of independence and independent development, the new historical epoch in which peoples have become master of their own destiny, the age of Juche, the age of struggle for building free and happy society where the masses of the people are its master and carry out the revolution and construction in an independent and creative way.

At no time has the world witnessed such a profound, extensive and rapid change as now.

The revolutionary movement of today is growing as never before. Yet some countries are fighting for national independence and many other countries are striving to consolidate the national independence they won, to say nothing of the countries which carried out the democratic revolution after liberation and are building socialism, while socialist countries are building communist society, the highest ideal of mankind.

But here mention should be made of the difference in circumstances and conditions of the countries carrying out the socialist revolution and socialist construction and of the great discrepancy in the development and scope of the revolution in each country.

Therefore, any set formula can by no means be applied to all the difficult and complex problems arising in different countries. Much less can an international centre give guidance to the revolutionary movement in different countries.

Revolution develops in different forms in each continent and in different countries of a continent, and the situation, too, changes rapidly with such complexity that it cannot be properly settled by an international centre with one set formula.

The new historic age in which all the people aspire after independence and sovereignty demands that scientific answers be given to different problems arising in the world revolution on an unprecedentedly extensive scale.

Such a difficult historic task was carried out brilliantly by President Kim Il Sung, the great thinker and theoretician, with his Juche idea as the guiding idea.

On the basis of the study of the experience of the revolutionary struggle in many countries and all the preceding theories on it, President Kim Il Sung advanced an original theory on the world revolution in our age, fully reflecting with brilliant foresight the requirement of the Juche stand and our age that all the problems be settled with critical approach.

As mentioned above, President Kim Il Sung's theory on the world revolution of today is based on the Juche idea.

Concerning the Juche idea, President Kim Il Sung said:

"In a nutshell, the idea of Juche means that the masters of the revolution and the work of construction are the masses of the people and that they are also the motive force of the revolution and the work of construction. In other words, one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny." (*Answers to the Questions Raised by Foreign Journalists*, Eng. ed., pp. 285-86.)

The Juche idea founded on the principle that the masters of the revolution and construction are the masses of the people and they are also the motive force of the revolution and construction provides the scientific and theoretical basis for President Kim Il Sung's theory on the world revolution.

The Juche idea that one is responsible for one's own des-tiny and one has also the capacity for hewing out one's own

destiny is the essential idea permeating President Kim Il Sung's theory on the world revolution as a whole.

The basic stand running through the theory on the world revolution advanced by President Kim Il Sung is the spirit that the previous theories on the revolutionary struggle and the experience of other countries should be approached critically and new problems arising in the

revolutionary struggle should be settled in an independent and creative way.

Herein lies the great vitality of the distinguished theory on the world revolution of today enunciated by President Kim Il Sung, thinker and brilliant strategist.

Such creative theory on the world revolution has given the world revolutionary people the firm conviction that one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny.

Thanks to this theory, the people can clearly visualize their goal, that is, the building of a dignified new life free from all the residues of exploitation and oppression and came to fully realize who is their principal enemy to he fought relentlessly to reach it.

Today the world revolutionary people, guided by President Kim Il Sung's theory on the world revolution and boundlessly encouraged by such strategic theory, are waging a daring struggle for national and class liberation and socialist construction.

President Kim Il Sung set forth the revolutionary' slogan "Let us intensify anti-imperialist, anti-US struggle!" as the basic strategy for the world revolution.

This is the clear-cut fighting slogan for the world revolution to oppose imperialism, US imperialism in particular.

Mention should be made of the fact that the anti-imperialist, anti-US struggle is fought proceeding from the basic strategy of the world revolution that the spearhead of attack he directed to very US imperialism in order to oppose imperialist aggression and war policy.

This shows that the strategic and tactical lines advanced

by President Kim Il Sung are the genuine lines of struggle which make it possible to implement the basic strategy of the world revolution.

The basic strategy put forward by President Kim Il Sung for the world revolutionary forces is based on the correct analysis of the present time and the proper definition of the motive force of the world revolution and its constituents.

President Kim Il Sung said:

"In the international arena today, a fierce struggle is going on between socialism and imperialism, between the forces of revolution and the forces of counterrevolution. The socialist forces, the national-liberation movement, the working-class movement and the democratic movement continue to grow on a world-wide scale." (Kim Il Sung, *Selected Works*,

Eng. ed., Vol. IV, p. 333.)

President Kim Il Sung made clear that the socialist forces, the national-liberation movement, the working-class movement and the democratic movement are the motive force of the world revolution of today.

It is probably President Kim Il Sung who first emphasized that the main forces for the world revolution are national-liberation movement and the revolutionary struggle of the international working class for socialism and that these two forces will carry imperialism to its grave.

President Kim Il Sung made clear that the national-liberation movement is one of the main world revolutionary forces of today and the most reliable ally of the international working class.

Basing himself on the analysis of the character of the third world which is the powerful anti-imperialist revolutionary force of our times and that of the newly-emerging forces fighting for independence and progress against subordination and backwardness, he highly appreciated the national liberation movement as a great anti-imperialist revolutionary force.

President Kim Il Sung qualified the third world as one of the main forces of the world revolution, the national-liberation

struggle in particular.

That is why his is a creative theory based on the correct appraisal of our age in which the newly-emerging forces of Asia, Africa and Latin America have entered the international arena as masters. In other words, President Kim Il Sung clarified the important role the national-liberation movement and the newly-emerging forces play in the world revolution, thereby giving an all-round original answer to the problem concerning the composition of the world revolutionary forces.

President Kim Il Sung also gave correct answers to problems concerning the position of the international labour movement and the promotion and development of the international working-class movement. Besides, he showed the revolutionary way to the solution of the problem of power by the working class in capitalist countries.

In particular, he raised the problems of principle for the further strengthening of the unity between socialist countries and the solidarity of the international communist movement.

President Kim Il Sung made a great contribution to clarifying the norms to be observed in the relations between fraternal parties on the basis of the principles of independence and complete equality.

Thus, President Kim Il Sung gave excellent and original answers to all the theoretical and practical problems of strategy and tactics, the problems concerning how the world revolutionary forces should fight imperialism, US imperialism in particular.

President Kim Il Sung's strategic line of strengthening solidarity and cooperation between the world revolutionary forces is a genuine strategic line which can he laid down only by the distinguished leader of the world revolution for the struggle of the people for independence and sovereignty; it constitutes a valuable common gain for the world people.

We should also know that President Kim Il Sung's theory on the world revolution which embodies the Juche idea that the masters of the revolution in each country are the masses

of the people of that country shows people ways of carrying out the revolution in their country.

In a word, the theory on the world revolution President Kim Il Sung set forth before the whole mankind provides a scientific and practical answer to the revolutionary problems arising in our age, the age of independence and self-sustenance, the age of Juche.

THEORETICAL AND PRACTICAL SIGNIFICANCE OF KIMILSUNGISM IN THE DEVELOPMENT OF WORLD REVOLUTION

Amadou Bocoum

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It is only natural and necessary that on the occasion of celebrating the 65th birthday of the great leader of Korea Comrade Kim Il Sung, the distinguished thinker and theoretician, the academic world should make a comprehensive analysis of the theory known as Kimilsungism.

Revolution is a requirement.

Kimilsungism as the summation of powerful theoretical and revolutionary conceptions was corroborated in unbroken practice by the Korean people who have a correct understanding of the essential factors in revolutionary struggle.

The study of Kimilsungism makes people aware that man is the central category of this theory and its fundamental and essential factor. Man constitutes the core of Kimilsungism.

Kimilsungism stresses that one is responsible for one's own destiny and one has also the capacity for hewing out one's own destiny.

What has Kimilsungism brought to us African people?

Kimilsungism has provided us with the irrefutably clear-cut theoretical exposition of the relations between Africa and revolution.

It teaches us that revolution can be neither imported nor exported.

African revolution is what concerns the African people.

It is within the competence of Africa to comprehensively grasp all the problems raised by the African revolution and choose the way to carry it out. Accordingly, the advance of Africa depends on the responsibility of Africa.

Kimilsungism also provides us with a clear conception of relations between man and society.

Kimilsungism teaches us that independence is essential and basic for man and that the revolutionary struggle is man's perpetual struggle to defend independence.

Thus, Kimilsungism enunciates the theory on man's independence in an original way.

Kimilsungism teaches that independence is vital to man. If man loses independence, he cannot be called a man any more.

It teaches that independence is the primary characteristic feature of an independent, sovereign state.

Self-determination in politics is a domineering idea of Kimilsungism.

Only when a nation fully exercises its right to self-determination in politics, can it secure its complete independence.

Great patriot Comrade Kim Il Sung said:

"Only when a nation builds an independent national economy can it secure political independence, make its country rich, strong and advanced, and achieve national prosperity."

Kimilsungism teaches us that economic independence is a material foundation for political independence.

The respected and beloved leader Comrade Kim Il Sung said:

"A country which is economically dependent on outside forces becomes a political satellite of other countries; an economically subjected nation cannot free itself from colonial slavery politically."

All the revolutionaries of Africa should accept this important idea of Kimilsungism as their own.

Kimilsungism teaches us that the acquisition of political independence and the laying down of independent economic foundation alone are insufficient and that there must be means for defending the revolutionary gains.

Self-defence in national defence provides a military guarantee for political independence and economic self-sustenance of the nation.

Internationally Kimilsungism is making an irrefutable contribution to the development of the proletarian revolutionary movement and national-liberation movement.

Kimilsungism is not inconsistent with the principles of proletarian internationalism.

It gives a powerful encouragement to the great solidarity of all the progressive revolutionary forces of the world.

It reflects the law-governed requirement of the revolutionary development of our time. This requirement provides a tie for organically linking the national and international duties of revolution.

Kimilsungism has proved its genuine viability through the great, revolutionary and popular achievements of the DPRK.

Today Korea supplies a valuable model which attracts the keen attention of the world people.

On the occasion of the celebration of the 65th birthday of the respected and beloved great leader of the Korean people, the long history of his revolutionary activity lives in the minds of all the progressive fighters and all the world revolutionary forces are following his example.

Out of respect to the great revolutionary leader Comrade Kim Il Sung, the creator of the great Juche idea, the revolutionary fighters and revolutionary people the world over regard Korea as the "cradle of Kimilsungism, the homeland of Kimilsungism." Under very favorable circumstances the Korean people are waging the struggle for the independent peaceful reunification of their fatherland.

As the proposals set forth by the respected and beloved leader Comrade Kim Il Sung clearly indicate, it is the desire and unshakable will of the Korean people to reunify Korea.

Today it is essential to expose and denounce the reactionary forces which are against the free will of the Korean people for reunification.

Kimilsungism is a powerful weapon for the creative trans-formation of nature, society and the whole mankind and for the revolution for a bright future.

The founding of Kimilsungism is a historic contribution to the development of the scientific theory of Marxism-Leninism.

Availing myself of this opportunity I wish Comrade Kim II Sung glory and a long life.

Glory to the valorous, united Korean people!

Long live the friendship between the Korean and the Malian people!

Long live friendship and international solidarity!

For peace, happiness, social progress and fair world!

May Kimilsungism be prosperous!

LONG LIVE KIMILSUNGISM!

Abdallah Ahmed Murshid

The People's Democratic Republic of Yemen

I most heartily respect and revere President Kim Il Sung, the genius of revolution, genius of thought and theory and outstanding leader of international communist and working-class movements,, and study great Kimilsungism created by him, regarding it as a guide to action.

On the occasion of the 65th birthday of the great leader Comrade Kim Il Sung, from Aden, the gateway to the Red Sea, I humbly present to him this simple and poor article as an afterpiece of "Long Live the Immortal Judie Ideal" which I wrote two years ago.

1. The Birth of Great Kimilsungism

The respected and beloved leader Comrade Kim Il Sung said:

"Ours is an age of independence. Today many peoples on the globe call for independence and are fighting against all types of subordination.... It is the main trend of our times which no force can check that the peoples of the world claim independence and that many countries are taking the road of independence."

The main feature of our times is that capitalism is falling into decay and ruin and the popular masses have emerged as

masters of history and are advancing unswervingly along the road of independence.

Capitalism that had lorded it over the world for centuries is writhing before the might of socialism and the third world. It is faced with imminent ruin, being replaced by socialism, communism, in which the collectivist idea of "One for all and all for one" prevails. Revolutionary struggles are now going on a worldwide scale beyond the scope of a single country or region. It is flaming up as fierce as a prairie fire.

Though the worldwide revolutionary struggles are in different conditions and stages, they show

that deep-going historic changes are taking place even in the most backward colonial countries.

They also show- that the popular masses- once placed outside the "gate" of history are freed from exploitation and oppression and becoming the independent and creative beings that carve out their own destiny.

Such historic change of the times is raising numerous new questions which did not and could not arise in the past.

All this makes it an urgent need to show a unique path to the popular masses so that they can free themselves from all sorts of natural and social restraints and to provide them with a new guiding ideology, guiding theory and guiding method, instead of existing formula and old experience.

Kimilsungism founded on the philosophical principle of Juche idea is precisely quite a new, original and great revolutionary idea which most correctly reflects the feature of this periodical and objective necessity.

2. Kimilsungism as an Integral System of Ideology, Theory and Method

Kimilsungism is a system of ideology, theorv, and method of Juche.

In other words, it is an integral system of the Juche idea, the theory and method of revolution and construction based on the idea.

The characteristic feature of Kimilsungism is that it has the great Juche idea found for the first time in the history of human thought as its quintessence and that, on that basis, the revolutionary theory and guiding method are systematized as an integral whole.

Kimilsungism is the real guiding ideology, guiding theory and guiding method of the contemporary revolution.

1) Ideology

Kimilsungism is a great revolutionary ideology founded on the philosophical principle of the Juche idea that man is master of all things and decides everything.

The respected and beloved leader Comrade Kim Il Sung said:

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything."

Man is master of nature and society and the main factor in deciding everything. Nature and society are for man. They are useless apart from man.

Nature and society can be changed and transformed only by the active and positive role and struggle of man, a social being. This is a most universal and fundamental truth of the actual world.

Kimilsungism is an ideology founded on a philosophical principle that newly defined the position and role of man in the world. Therefore, it helps people arm themselves with the most scientific world outlook with which they cognize the objective world and transform it in a revolutionary way and powerfully inspires the working masses towards a revolutionary struggle for an independent and creative life.

As a result of creation of Kimilsungism which teaches that

man is master of everything and decides everything, the masses of the people have come to have a high pride in and a deep consciousness of their being master of history, master of their own destiny, entered upon a new historical era in which they carve out their destiny by themselves, turned out in a vigorous revolutionary struggle to defend independence.

The proposition that man is master of everything and decides everything constitutes a great discovery of the truth which the progressive thinkers had tried to find out for a long period through repeated contemplations and searches.

With the discovery of this truth, Kimilsungism, a new flawless revolutionary world outlook, came into being in the world.

Accordingly, the founding of Kimilsungism, the revolutionary world outlook of the present age, marks an epoch-making event in the development of the revolutionary struggle of the popular masses.

2) Theory

Kimilsungism is a revolutionary theory evolved from beginning to end with the working masses

as the central factor and a revolutionary strategy and tactics based on their role.

The respected and beloved leader Comrade Kim Il Sung said:

"The Juche idea is a revolutionary theory evolved with the working masses as the central factor, and embraces a revolutionary strategy and tactics based on their role."

It is precisely another feature of Kimilsungism that it calls for the solution of all problems by means of enhancing the role of working masses.

As is known, the former theories were primarily based on the change of the mode of production. Proceeding from this a struggle for social change and social transformation was regarded as the essence of revolution and construction. And little

heed was paid to the remoulding of man. In other words, they failed to give a comprehensive exposition as to how to remould man.

The mode of production itself, that is, contradiction between the productive forces and the relations of production was considered to be the root cause of social change. From this a reaction of the relations of production was regarded as the motive force of social development.

However, Kimilsungism finds the starting point of solving all problems in man.

This is entirely new and unique theory.

Kimilsungism regards the struggle of the working masses to extricate themselves from all sorts of subordination as the cause of revolution and takes as the factor in victory of re-volution the intensity of their demand for revolution in defence of independence and the degree of their readiness to carry it out. It, therefore, regards it as a most important matter in social development to educate and remould people so that they can change old economic relations.

All revolutionary struggles are for independence, which is the intrinsic requirement of the popular masses. They can be victorious only by the enlistment of their revolutionary zeal.

This is a stern truth propounded by the fundamental principle of the Juche philosophy that man is master of everything and decides everything. Accordingly, all revolutionary theories should base themselves mainly on the liberation of the working masses from all kinds of subordination and guaranteeing them an independent and creative life. And they should be a strategy and tactics for rallying and mobilizing the masses who play a decisive role in the revolutionary struggle.

Kimilsungism which threw a new light on the position and role of man is a theory and strategy

and tactics for not only emancipating the working masses from all kinds of class and national subordination but also ensuring them an independent and creative life as befits the master of nature and society and

most correctly solving problems arising at all stages and in all spheres of revolution and construction for it.

Kimilsungism is applicable not only to the different stages-of the Korean revolution and construction but also to the concrete conditions of all other countries at various stages.

Kimilsungism based on the Juche philosophy is thus applied to different stages and circumstances in a most concrete way. Precisely herein lies a feature distinct from the theories of former classics based on prediction and assumption, and this more clearly testifies to its validity.

Kimilsungism has provided us with the most scientific revolutionary theory and strategy and tactics which make it possible to correctly solve all problems arising in national liberation, class emancipation and the whole period of building socialism and communism as well as in politics, the economy, military affairs, science, culture and all other fields. As a flaw-less theory on scientific communism, it has given perfect answers to all problems arising in revolution and construction.

3) Method

Kimilsungism makes clear the independent and creative stands, the fundamental stand and methods that have to be maintained by the popular masses in the revolution and construction.

The respected and beloved leader Comrade Kim Il Sung said:

"The Juche idea clearly shows the fundamental stand and methods that have to be maintained by the working masses in the revolution and construction."

To have the fundamental stand and methods in the revolution and construction is an important guarantee for greatly enhancing the role of the popular masses who are in direct charge of them and correctly applying the revolutionary theory and strategy and tactics.

With the elucidation by Kimilsungism of the independent and creative stands, the fundamental stand and methods to be maintained by the popular masses in the revolution and construction,

for the first time in the history of human thought the popular masses have come to have a thinking and viewpoint that they can defend their right as master and perform the role as such, and use their own brains and solve all problems arising in the revolution and construction in the revolutionary spirit of self-reliance in conformity with the interests of their nation and the specific features of their country.

Kimilsungism illuminates an entirely unique and scientific revolutionary method of work for mass leadership.

Kimilsungism teaches that the mass line is the basis of the work method.

Revolution and construction are a work for the popular masses and they are also carried out by them.

In order to win victory in the revolution and construction, therefore, it is imperative not only to win over broader masses but also increase their role and make them the most powerful beings.

Proceeding from this, Kimilsungism clarifies that in all cases of mass leadership it is imperative to always maintain a Juche-oriented stand, timely put forward the line and slogan of struggle and lead the popular masses to a right path.

It also demands that in guiding the masses political work be always conducted properly by persuasion and education, which are fundamental to the method of work with the masses.

In addition, it demands the rigid maintenance of the popular style of work, another important aspect of mass leadership.

It is because the example of commanding personnel in the revolution and construction exerts a decisive influence on the masses as a powerful means for moving them and such example is an essential requirement of Kimilsungism evolved with man as the central factor.

All this irrefutably proves that Kimilsungism constitutes

a new higher stage in the development of the working-class-thought on the revolutionary outlook, revolutionary theory, strategy and tactics, and that it is the guiding ideology, guiding theory and guiding method of the revolution and construction which represent our times and the whole historic period of communism, a future society.

3. Three Revolutions for Scaling Two Fortresses of Communist Construction and Kimilsungism

Kimilsungism teaches that if we are to build communism we must capture its ideological and material fortresses and, to do this, carry out three revolutions—ideological, technical and cultural.

The respected and beloved leader Comrade Kim Il Sung has taught:

"If we are to build communism we must capture its ideological and material fortresses by transforming society along communist lines in all spheres of the economy, culture, ideology and morality. In other words, we must mould all members of society into communist-type men by revolutionizing and working-classizing them, place the means of production under a single, communist ownership, and develop the productive forces to such a high degree that each receives according to his needs.
"In order to occupy the ideological and material fortresses. of communism we must vigorously carry out the ideological, technical and cultural revolutions."

Kimilsungism clarifies that the three revolutions—ideological, technical and cultural—form the main content of the revolution the working-class party and state must carry out after the establishment of the socialist system and that they are the tasks of the continuous revolution which must be carried on until the building of communism.

Only by vigorously waging these three revolutions alter the establishment of the socialist system, can all sorts of remains left over by the old social system be thoroughly removed, the overwhelming victory of the things new and communistic achieved, in all realms of social life, and the historic mission of the working class materialized successfully.

Kimilsungism gives an all-round exposition of the historic position, essence and tasks of the three revolutions, as well as the ways and means to fulfil it, and thus shows the shortest cut to seizure of the two fortresses of communist construction through the transformation of all spheres of the economy and culture, ideology and morality.

1) Ideological Revolution

The ideological revolution is an important revolutionary task to free the working people from the influence of all out-dated ideologies and make them true revolutionaries, ardent communists equipped with a revolutionary world outlook.

On the basis of a clarifying analysis of the significance of ideological remoulding in reshaping man, Kimilsungism enunciates in a unique way that the remoulding of man is, in essence, his ideological remoulding and shows the most lucid and correct way of remoulding the working

people into true revolutionaries equipped with a revolutionary world outlook, revolutionary theory, strategy and tactics.

2) Technical Revolution

Kimilsungism expounds for the first time in history that the technical revolution is not a mere technical, practical task to develop technology and the productive forces and increase material wealth, but a political task to emancipate the working people, who are liberated from exploitation and oppression,

even from the fetters of nature and to ensure them complete social equality, and an independent and creative lives.

Kimilsungism formulates for the first time in history a theory on the technical revolution that gives a comprehensive account of the essence, character and position of this revolution from the standpoint of the working masses.

The policy of the present three-pointed technical revolution in the Democratic People's Republic of Korea is a unique programme of technical revolution for making the life of the working people now free from exploitation and oppression boundlessly worthwhile and joyous. Successful implementation of this policy will provide an important guarantee for making the labour of workers easier and safer and enabling them to enjoy a more independent and creative life.

3) Cultural Revolution

Only when people are not only freed from old ideology and old technique but also extricated from cultural backwardness left over from the old society and attain a high cultural-technical level, can they be the well-rounded, capable communist-type men and lead a truly independent and creative life.

Showing concrete tasks of the cultural revolution, Kimilsungism sets it as its most important goal to intellectualize the whole of society following the working-classization of all members of society. The policy of intellectualization of the whole of society reflecting the demand of a new higher stage of the cultural revolution is an original programme of cultural revolution which threw a new light on a scientific way for training all members of society after their working-classization to be fully developed communist-type men having high cultural and technical standards commensurate with those of the university graduates and eliminating the

distinctions between mental and physical labour left over from the old society.

Indeed, the idea and policy of the three revolutions pro

pounded by Kimilsungism represent clarification of the historic task of the whole period of socialist, communist construction. They are a great militant banner that leads the masses of the working people to enjoy a true independent and creative life by brilliantly embodying Kimilsungism in all fields of social life.

4. Kimilsungism Is Run Through with the Principle of Independence, Self-sustenance and Self-defence

Kimilsungism is run through with the principle of independence, self-sustenance and self-defence. They are inseparably bound up with each other.

1) Independence in Politics

Kimilsungism scientifically clarified for the first time in history that the principle of independence in politics is a fundamental principle the working-class party and state should maintain in formulating their lines and policies and carrying them out.

It is one of essential requirements of Kimilsungism for the working-class party and state to maintain autonomy and in-dependence in mapping out their lines and policies and implementing them.

Revolution can be neither exported nor imported and no one can carry out revolution for others.

Master of the revolution and construction is the party and people of a country concerned, and the decisive factor in victory of the revolution is also determined by their internal forces.

Master of the revolution and construction in our People's Democratic Republic of Yemen is the United National Front Political Organization and the Yemeni popular masses.

Accordingly, the decisive factor in victory of the Yemeni revolution is our internal forces. Therefore, the Party and state which stand for the interests of the working masses should act

from the viewpoint that they assume the responsibility for the fulfilment of the revolution.

For a nation to be master of its fate, it is essential to have independent power and material means for it and, at the same time, firmly maintain independence in politics.

That is to say, the party and state which speak for the interests of the working masses and take the responsibility for the revolution and construction should not follow another's orders and directives but formulate the lines and policies of political, economic, military, cultural and all other fields in conformity with their specific conditions on the basis of their own faith and judgment, and put them into practice according to their own settled conviction. Only by doing so, can a truly sovereign independent state be built and national prosperity achieved.

This does not mean rejecting the experience of other countries. But, however precious others' experience may be, one should creatively and correctly apply it in accordance to one's country's actual conditions as required by Kimilsungism.

Independence in politics calls for establishing political and economic relations with other countries on the principle of complete equality and mutual respect in the sphere of foreign policy and always solving all problems arising in the sphere of international relations in keeping with one's actual conditions on the basis of one's own judgment and faith. It demands that no one is allowed to trample down or defile other nation's authority and dignity.

Historical experience shows that if the party and state in charge of the revolution and construction fail to firmly adhere to the principle of independence in politics, they can

neither adopt a proper determination nor solve problems arising in the revolution and construction in accordance with their lines and policies. It is impossible, accordingly, for them to achieve economic self-sustenance and self-defence in national defence, either.

2) Economic Self-sustenance

Kimilsungism teaches that self-sustenance in the economy is a fundamental principle the working-class party and state should maintain invariably.

Economic self-sustenance is a material foundation for political independence and a firm guarantee for the wealth and power of the country and its development and prosperity.

If a country is economically dependent on foreign forces, it becomes servile to other countries politically. If a nation is economically dependent, it cannot extricate itself from colonial slavery politically. This is an obvious truth.

Only by building an independent national economy, there-fore, is it possible to eliminate economic backwardness, the actual cause of inequality between nations, attain national prosperity, push ahead with the revolution and construction with success and satisfy the growing material and cultural demand of the working masses. And this enables them to lead more independent and creative life.

3) Self-defence in National Defence

Kimilsungism clarifies that self-defence in national defence is a fundamental principle the working-class party and state should maintain in the field of national defence and, accordingly, that it is an essential requirement of an independent sovereign state.

Self-defence is proper to man. Accordingly, a country,

too, should have a means to defend and safeguard itself.

It is precisely because self-defence in national defence is a military guarantee for political independence and economic self-sustenance of a country.

Therefore, only when the working class in power makes a resolve to safeguard the revolutionary gains with its own strength and strengthens national defence power in an appropriate way, can it ensure the prosperity and security of its fatherland and nation.
As seen above, independence in politics, self-sustenance in the economy and self-defence in national defence are an integral component part of Kimilsungism, and they fully show the only scientific guiding principle and ways to firmly secure the successful fulfilment of the revolution and construction under the leadership of the working-class party and state.

Invariable maintenance and implementation of this principle is a sure guarantee for the ultimate victory of the revolution and construction in all countries which aspire after in-dependence.

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I ,am concluding this simple and poor article.

Kimilsungism is a scientific reflection of the general truth of development of our times and, for

this reason, it becomes a guiding principle of revolution and construction that has universal validity in those countries which were once colonies or semi-colonies but are now liberated or still find themselves in such a situation, in those countries which are now striving for socialism and in all other countries.

The creation of Kimilsungism has led to the successful carrying out of the new historic task of giving all-round answers to problems urgently demanded by our times.

Kimilsungism embraces all problems, which the mankind of our times is facing- at different stages—from the anti-imperialist national-liberation struggle to the revolution at the

high stage of socialism--and gives sufficient answers to them.

Precisely herein lies undoubted reason why Kimilsungism represents the guiding ideology, guiding theory- and guiding method of revolution and construction.

Kimilsungism proves to be a great guiding ideology which definitely represents the present time and the future as it gives comprehensive and conclusive answers to the fundamental principle of revolution, all problems arising in different stages and spheres of the revolution and construction and all other problems of our times. As a result of the founding of Kimilsungism that gives comprehensive answers to the problems which have been eagerly looked forward to and sought for, the progressive-minded people of Asia, Africa, Latin America and all other regions of the world have come to have an accurate compass and are confidently pursuing their voyage towards the lighthouse of socialism and communism along the course it indicates.

On the occasion of the 65th birthday of the great leader Comrade KimIl Sung, the outstanding thinker and theoretician, revolutionary genius, the sun of mankind and the founder of Kimilsungism, which falls on April 15, the happiest red-letter day of the progressive-minded people of the whole world, I sincerely wish him a long life for the independent and peaceful national reunification by the Korean people and the ultimate victory of the world revolution.